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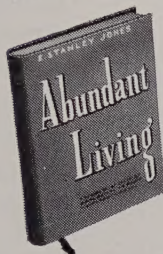
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The EXPOSITOR and HOMILETIC REVIEW

A Journal of Practical Church Methods

Purely Business

SPECIFIC program soon will govern paper use, output,—a headline quotation from the morning paper of November 23, Associated Press. We read more—"plans to curtail production and use of all kinds of printing papers, including newsprint, are maturing in Washington and Ottawa, and usually well-informed paper men expect specific measures may be proposed early in December.

"Provision for adequate supply of paper on which the words of free men may be printed is widely recognized as one of the grave responsibilities of war management in North America—the last continent in which enough paper is still available to provide complete news papers.

"Paper-making already has been frozen at levels no higher than for the first and second quarters of this year. That took effect November 1."

Publications of any description valued by readers should have subscriptions kept up-to-date, in view of paper curtailment developments.

Jan



Invitation to Reverence



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THE NATIVITY

And so it was, that, while Joseph and Mary were in Bethlehem, the days were accomplished that she should be delivered.

And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country, shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

—The Gospel according to Luke.

JESUS INVADES THE WORLD

LOUIS J. KOVAR

WHEN Jesus was born in Bethlehem, the headlines did not scream with the message of a new-born King; the radio did not cry, "Jesus invades the world!" Yet a new King was born in Bethlehem and Jesus did invade the world. The King of Kings came not as a crowned monarch with sword and gun; he came as a little child, the Prince of Peace. His invasion was not announced by the roar of guns nor the roll of throbbing drums but by the voice of a prophet: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." It was heralded by the voice of an angel: "I bring you good tidings of great joy which shall be to all people—ye shall find a babe wrapped in swaddling clothes, and lying in a manger." It was proclaimed by the shepherds who "made known abroad the saying which was told them concerning the child."

Jesus invades the world! What a significant invasion—so different from all the rest. It occurred out under the Judean stars and in the hearts of men. The angel entered the pulpit of the world and preached that sermon of sermons: "There is born to you this day in the city of David a Saviour, who is Christ the Lord." The heavenly choir sang that anthem of anthems: "Glory to God in the highest." The humble shepherds, a meek and lowly congregation, gazed in awe and listened with rapture to the heavenly service. And when the spirit of this heavenly message entered their hearts they, too, invaded the world to make known the message that was revealed to them by the angel. "And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them." Even the wise-men, seeing the star from the East, came to worship at His feet: "And when

they came into the house, they saw the young child with Mary his mother, and fell down and worshipped him."

Now when Jesus was born in Bethlehem, Caesar Augustus sat upon the mighty throne of Rome. His vast empire was guarded and supported by the great armies whose legions conquered the world and extracted taxes from every soul for the coffers of Rome. What practical realist could imagine that this little child, the son of a peasant woman, born on the fringe of a conquered territory, could invade the world with more force than the mighty Caesars of Rome? A few lowly shepherds said they heard songs in the night; a few dreaming wise men said they saw a great light; a forgotten prophet said: "And a little child shall lead them." What fear had the Caesar of a new-born child? "But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from the old, from everlasting."

"Yet in thy dark street shineth
The everlasting light,
The hopes and fears of all the years
Are met in thee tonight."

The world has witnessed many invasions—conquerors who with gory swords and smoking guns, groaning ships and droning planes, rumbling tanks and jumping jeeps have created terror in the world. Today we are gritting our teeth in a gigantic struggle, the greatest war in history, to see if this nation or that nation can endure. We are drawing upon every resource that we possess. Yet a few weeks after the new armistice is signed the invasion of Jesus will be more prominent in the minds of men than the invasion of Italy, or Japan, or Germany. Even today, when all the world is at war, the invasion of Jesus is still the most significant invasion of all time. What little child does not

know the story of Jesus' birth? What little home is unconscious of Christmas?

How poignantly the Christmas invasion warms and cheers our saddened hearts. The streets reflect His light; the stores reveal His picturesque design; the tables are heavily laden with food; bundles, cards, and gifts bespeak of loving thoughts from far and near; friends and relatives fill the house with laughter and cheer. The sanctuary is filled with praise and prayer; offerings of love and sacrifice are being made unto the invading Christ. Behold the Invader's standards—every wreath and tree, carol and candle, gift and prayer is a flag of the invading King! Heaven and earth proclaim the newborn King. His invasion fills our lives with lovely moments, experiences that warm our hearts throughout the year. A hard, cold, selfish, grasping, and cruel world is transformed into a world with a benevolent spirit by the invasion of Jesus. Even the institutions which profane and prostitute the name of Jesus have been touched. But when we think of the outward expressions of Christmas, its endless stream of pageantry and singing, even the beautiful and sacred commemorations of Jesus which we hold in our homes and churches, we still must pause and reflect upon the poet's question: Has He invaded my life?

"Though Christ a thousand times
In Bethlehem be born;
If He's not born in thee
Thy soul is still forlorn."

The question is not "Did He come?" but rather "How did you receive Him? What did you do with Him? How differently do you live today because He came?"

The world is hard and dark and cruel and out of it come cries of agony and suffering. The invasion of Jesus is the only Power that will still the cries of pain and alleviate the suffering. His love is the only Power that will destroy hate and darkness. His Spirit is the only Power that will bring true peace and order out of chaos. Therefore, we cannot be content with outward frills of Christmas this year; nor with merely basking our minds in the wondrous story of Jesus' Birth. We must enthrone the invading King. His love must fill our hearts! His Spirit and Power must rule the world. We honor the wise men today because they followed the invading King out of darkness into light and it must be said of us, by those who are yet to come, "The people that sat in darkness saw a great light," the invading light of Jesus, and they followed that light. The generations yet to come will call that people blessed who from century to century will follow the invading Christ.

"Torpedoes slide through murky waters,
Warships engage in mad fight,
Cobra ships fly the midnight heavens,
Bombs fall in the dark of night.

Parachute jumpers fill ebon skies,
Bombers drop death on the earth
And men seem to have quite forgotten
The story of Jesus' birth.

But tonight when the world is blacked out,
When earth-voices scream in war;
Look out at the Star of Bethlehem,
Which shines in this night as of yore

And hear through the noises of battle
The heavenly host re-sings
The message of God in His heaven—
Peace which the Christ Child brings."

—Robert F. Sheaffers



THE CHRIST CHILD COMES

The wintry hills were wild and gray;
The way was rough to them
Who, weary, fared at close of day,
The road to Bethlehem.
They saw the village lights ahead;
"Ah, here is the shelter," Mary said.

The public inn was warm and bright;
It rang with song and shout—
The folk with feasting passed the night
Nor dreamed who stood without,
While Mary, wistful, bowed her head—
"There is no room within," she said.

Inside a stable, on the straw,
They found a vacant place.
Only the soft-eyed oxen saw
The light on Mary's face
As, leaning o'er the lowly bed,
"My little son," she gently said.

Then on the midnight, sweet and clear,
From soaring angel throng
The lonely hills, the valley drear,
Were swept with flood of song;
A white Star glorified the way,
To show the manger where He lay.

O world! What joy and peace you know!
In countless homes, what light is shed,
Because of Him who, long ago,
Had not a place to lay his head!
The Christmas bells ring out again,
To voice the mercy that endures
Through centuries to sons of men—
What heritage is mine—is yours!

O heart! Let love set wide your door—
The little Christ-child comes once more.

—Essie Phelps Duff

WHEN THE ANGELS GO AWAY

IVAN H. HAGEDORN

THE angels have sung to all of us over this Christmas-tide. Their song has challenged all of us to live at our highest and best. When the teacher of DaVinci had grown so old that he could no longer do the work demanded of him, he summoned his young student and made him complete what his own hands were unable to bring to completion. DaVinci hesitated, only to be challenged anew by his old master to do his best. Thereupon, he flung himself into the work with abandon, and when at last the task was completed, the old master was taken to the studio, and when he beheld the work of his protegee, he exclaimed: "I paint no more." DaVinci had outdone the expectations of his teacher. The angels' song has called us to our best, and we have responded. Love, joy, peace, and kindness have given us such a world that seemingly only magic could account for it. At Christmas-time, our lives approximate the ideal of our great Master.

However, as with the shepherds, there follows a time when the angelic chorus is hushed, and the glory of the heavens is no more. And once again, the hills around about us are drear, bleak, and desolate. It was a critical moment for the shepherds when the heavenly host no longer could be heard. Should they follow the vision, or shall they let it vanish with the last echo of the song and relapse once again into the old dull routine? The shepherds did not let it pass. They said, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." And the last picture we have of them, is that of their praising and glorifying God for what they had seen and heard, and which the Lord had made known unto them.

With the passing of this scene much of the so-called Christmas spirit also vanishes, and life threatens to settle down to the even and monotonous tenor of its way. Indeed, there are some who even express the thought, "Well, I'm glad it's over." As the father, who looks upon his flattened pocket-book, or the shop-girl, as she nurses her tired feet, or the mail-man who

Philadelphia, Penna.

contemplates his lightened bag! Only the little boy or girl, of whom Jesus said, "Of such is the kingdom of heaven," sadly and regretfully marks the close of the happy Christmas Day, and mourns, "Now, it'll be another three hundred and sixty-five days until Christmas."

But the joy of the Christmas carols need not pass away into the thin air, nor the beautiful spirit that Christmas engenders pass away into the gloaming. Christmas can be kept alive in our hearts, even after the angels have gone away. Christ will not leave us except we make His departure necessary through neglect or indifference. If we want Him, He will stay, and as long as He stays, we'll have Christmas. Then, let us say with Tiny Tim, in Dickens' immortal Christmas story, "I will honor Christmas in my heart, and try to keep it all the year." What then are some of the things that we like about Christmas?

I

Christmas restores our confidence. During the course of the year, we so readily slump into pessimism and fear, but with the return of Christmas our hearts are once more aroused. The gloom which so long has held us in its toils, at Christmas-time is lifted. The voice of the angel, bidding us "Fear not," breaks the despair that has settled down upon us.

What a glum looking bunch of people we are until Christmas hits us. There is the story of a little girl who bore the name in her poor neighborhood of "Broom-stick." She was run down with an automobile, and taken to a hospital, where for the first time she heard the story of the birth of Jesus. With the passing days, her recovery was such as soon would permit her to return home. She was regretful to leave the hospital, where she had received such excellent care. Speaking one day to her nurse, she said: "You know, I've gotten to like it here. Ever since I heard of Jesus being born, my heart is glad." Then, pausing abruptly, she looked up into the face of her stern-visaged nurse and said: "Nurse, have you ever heard about Jesus being born?" The nurse would restrain the child, bidding her be quiet, but the

little child persisted, "Nurse, I don't believe you ever heard about Jesus being born." Somewhat surprised now, and curious, the nurse asked why. The little child answered bravely, "Well, because you look like most folks, kind-a glum."

At Christmas-time, it is easy to believe in God. There is so much of His spirit about. And as a consequence, our hearts take on new courage, and our faces wear a new radiance, and life takes on a new meaning. This is what we would like to continue throughout the year, isn't it? Well, this is the heritage of him who believes in the Lord Jesus Christ, and keeps his heart hospitable to Him, and makes room for Him through all the days.

II

Christmas hallows home-life. You know it's a great thing for a father to buddy up close to that little lad by unlimbering his knees and getting down on the floor and playing with him on his own level. Or for mother to pause in her busy round, and with her little girl to play dolls again. So many of the conflicts in home-life, between parents and children, are not due so much to a difference in age, or a difference in training or taste, but to the failure of companionship. If companionship at Christmas-time succeeds in promoting understanding between parents and children, surely it points the way to that companionship which spread over the year will bring about a happier home relationship.

Just the unloosing of love in the home changes its atmosphere. A childless couple went to an orphanage, intending to adopt a twelve to fourteen year-old girl, in the expectation that she would be of some help with the work. The matron lined up four or five for the couple to make a selection, when a little girl of four or five summers sneaked in and lined up too. The matron made explanation, "This is little Alice. She's much too young for what you want, but all she does is just long to be taken into some home." But the child looked so cute and pathetic, standing there, that she was asked, "What could you do to help make a home?" The little girl thought for a few seconds, and then she looked up with a smile and putting up her arms for an embrace said, "Why, I could give it lots of loving." It seemed that both man and wife said spontaneously, "Well, you come along home with us and give us that loving and we'll wash the pots and pans for a spell longer." So, the three of them went home together, and a little girl did more to make a house a home with her loving than she would have if she'd washed all the pots and pans in

the whole country. If more love in the home makes glad hearts of those dwelling there, will it not make it a point to keep love alive through the year?

III

Christmas fans into flame those kindlier graces, peace, joy and goodwill. At Christmas-time we see more good and less evil in our fellow men, just because our hearts are kindlier disposed. It calls to mind a man who went to live in Smithville. Coming into town, he asked a native, "Do nice people live here? Is this a good place for a home?" The shrewd old man asked, "What kind of a place was the last place you lived in?" "Oh, it was charming; the most sociable, the pleasantest people in the world lived there." "Well, then, you'll find them the same in Smithville." Soon after, another came and asked the same old man the same question. And upon his inquiry as to what kind of people had lived in the town where the newcomer lived previously, he received answer, "Oh, miserable the most stuck-up, the most snobbish, and the most unsociable people we ever met." The old villager said, "Well, you'll find them the same in Smithville."

Often, we think of peace, joy and goodwill as being rather passive virtues. It is nothing short of phenomenal, what powers these graces possess. Captain Bruce Barnsfather, a veteran of the World War, in telling of his experience in Flanders, one Christmas Eve, said: "As the dawn came, I was able to see the situation. Our soldiers were everywhere in disorder. Some were standing on the parapet, the position which in normal times would have meant instant death. Others were straggling out into No Man's Land past our barbed wire, laughing and talking. Looking toward the German lines, I saw precisely the same scene. German soldiers were swarming out of their trenches toward us. Men from both armies were approaching one another across No Man's Land, with smiling curiosity in just the way a crowd surges over a football field after a match. Something had leaped across the intervening space, like the leap of electricity between two over-charged spheres. The spirit of Christmas was too much for war. We were soldiers who had fought with blood in our eyes. Then, to stop suddenly and be friendly seemed a thing preposterous." Then, the Captain added impressively, "There was a greater force than armies at the front that night. Christmas, with its universal message of peace and good-will, opened the door that is locked most of the year. Through it, we look into the hearts of our neighbors, and even strangers, and see that they do have a place in their lives."

here love dwells and rules. The one day of the year when we realize we are members of God's great family.

Christmas is a summons to us to live as brothers the whole year round. Jesus is God's gift to a loveless world, to show us that love is possible.

"Have you any old grudge you'd like to pay;
Any wrong laid up from a by-gone day?
Gather them now and lay them away,—
When Christmas comes.

"Hard things are heavy to carry, my friend;
And life is short, from beginning to end;
Be kind to yourself. Leave nothing to men,—
When Christmas comes.

IV

Christmas takes into consideration the distressed, the down-trodden, and the suffering. The thought of others is dominant. If we would follow our hearts at Christmas to control our actions, we would have a gift for every man, woman, and child throughout the world. Every one at Christmas-time is thinking and planning for someone's else happiness. Self, for once, recedes to the background, and the thought of others looms big in the foreground.

For somehow, not only for Christmas but all the long year through;
The joy that you give to others is the joy that comes back to you;
And the more you spend in blessing the poor and sad,
The more of your heart's possessing, returns to make you glad."

At Christmas, you forget what you have done for others, and you remember what others have done for you. You ignore what the world owes you, and think what you owe the world. You admit that the only good reason for your existence is not what you are going to get out of your life, but what you are going to give to enrich life. You close the book of complaints against the universe and look around for an opportunity to sow a few seeds of happiness. You concern yourself with the needs of little children, and give thought to the weakness and loneliness of others. If a man were to come from Mars at Christmas-time, he would surely think that the millennium had come. If thoughtfulness for others makes its contribution to the joys of the Christmas-time, why not let that spirit linger with us through the year? Then, we will hear the voice of the angels, not only at Christmas Day, but every day of our lives.

V

Christmas casts the spot-light upon the humble and the obscure, and gives unto them the halo of glory. Because of the Little Child in the manger, every baby becomes a Prince of Peace. Because of a peasant girl's "Magnificat," every mother becomes a handmaid of the Lord. And because God chose a stable for His

home, every home at Christmas becomes a shrine.

The world's greatest event was staged amidst the simplicities—an old barn, a manger filled with straw, an humble couple, simple shepherds, cattle—yet in such a scene as that, the Lord of glory came. Mark well the fact that the world's greatest event did not take place on a field of battle, nor in the halls of state, nor in the marts of trade, but in a stable, in a little town of an out-of-the-way province. It is all too evident that the Lord God Almighty attaches high worth and great dignity to the common things of life. Yet, how much time and energy do we humans expend in trying to be impressive in a big way? Minot J. Savage, in his poem, "Earth's Common Things," sets forth the truth,

"Men look for God and fancy Him concealed;
But in earth's common things, He stands revealed."

VI

Christmas sets us to facing the world and its tasks with a new hopefulness. Even the little newsboy who hands me the paper has something of Heaven in his eyes. It is something to carry on a splendid and brave warfare against the things of darkness, and in behalf of the things of light. But it is even finer and nobler to carry on that warfare with a spirit something akin to a very high form of sport.

The coming of Jesus Christ makes possible lives in which the resources of abiding joy are reservoirs. Truly, the redeemed of the Lord can lift high at Christmas-time the chorus, "Joy to the world, the Lord has come." They need not retire to any wailing wall, there to darken the world and the lives around about them with their dirges and their lamentations. However sorrowful, distressful, and sad the days may be in which we live, those who know the Lord may be spiritually merry. Not that they are blind to the prevailing darkness around about, but because they have lifted their countenances to Him Whose very name signifies salvation, and therefore the avenue to joy unspeakable.

We need this hopefulness in our world. An elderly woman once asked for membership in a Church in Dundee, Scotland, and when questioned concerning her conversion, she replied: that she had heard Dr. McCheyne. The eminent preacher of Scotland exclaimed as he prayed, "Oh, Lord, Thou knowest that we love Thee," and that she could see by his shining face that he meant it. If there would be more shining faces amongst us Christians through the days of the year, there would be many men, women,

and children carried into the Kingdom of God.

VII

Christmas is a time when the glad news of salvation sends its music over hill and dale. And this is the message that we need sound, not only at Christmas, but throughout the year. It is so that revival becomes not a spasmodic thing but something that is perennial. During the revival which some years ago swept through the land of Wales, a minister went to the area to make observations. He got out at a country station, and asked the policeman standing there, "Where is the Welsh revival?" The man in blue drew himself up to his full height and said, "The Welsh revival, Sir, is under these buttons."

Christianity is not passing, neither can it pass as long as there are found amongst us those whose greatest joy is found in co-working with the Master in the redemption of life. That is the work which sets the bells ringing in Heaven and on earth. "There is joy in the presence

of angels over one sinner that repenteth." God has so made us that the highest satisfaction our hearts will ever know is the conscious telling of the good news about Jesus. That, too, brings Christmas to the heart and brings Christmas to the world. If only all Christians would realize that, if only all would catch the idea! If we want to keep the angels' song ringing in our ears, let us say this to ourselves and to Jesus Christ: "From this time on, I purpose to put into my program something that will tell about Jesus Christ, regularly, persistently. The world does not know Him, but I know Him, and I am going to do something every week of the coming year that will help get the news around." For it is so that we fulfill the Divine purposes. Is not the message of Christmas, "The good tidings of great joy, which shall be to all people?" His Name shall be called Jesus, because He will save His people from their sins.

It isn't so hard to keep the Song of the Angels alive in our world, if we are really in earnest about the faith we profess.

THE FOUNTAIN WITHIN

PAUL R. KIRTS

WHEN the paralytic was carried by four men and let down through the roof of the house in Capernaum so that he could be brought into the presence of Jesus—the crowd within was too great to bring the sick man in through the door—the first word that Jesus spoke to the man on the small bed was not, "You are cured," but, "Thy sins are forgiven thee," prefacing it with, "Son, be of good cheer."

Thus did Jesus speak words of encouragement and comfort to the man whose disease was the result of past sin. His self-indulgence had caused paralysis. So Jesus first removed the sick man's spiritual trouble, and then healed him.

Apart from curing the sick man, Jesus had already performed a miracle: he had forgiven his sins. Because the burden of guilt was now removed, he should take heart. In the light of this incident we may say that Jesus recognized the possibility of a man's being cheerful in spirit even though outward circumstances are far from favorable. It was to one still unable to arise from his bed and walk that Jesus said, "Courage, my son!"

Is it not true that what we need above all else is heart to go on bravely no matter what

Miles City, Montana.

the outward circumstances may be? Such a state of mind is possible provided we have enjoyed the experience of having our sins forgiven. If we are sure that Jesus Christ our Saviour has spoken to us individually the words: "Your sins are forgiven," then what are we waiting for? We may be of good cheer now, for there is nothing that really stands in the way. If in God's providence the outward circumstances become more favorable to us in addition to the inner workings of divine grace, then let the Lord be praised and forget not all his benefits.

If one calmly reflects on this miracle, one must conclude that the sick man who not only was forgiven but also cured was most fortunate. He benefitted doubly because he happened to be living when and where he did, at a point in history when Jesus walked our common way and in the land called holy because he hallowed it by his living presence. Was this man conscious of his good fortune? Another interesting thing to know would be whether he was in later years a devoted servant of the Lord who restored him, body and soul.

Such speculations as these we are bound to indulge in as we contrast his lot with the lot of those who have found forgiveness of sins but have not experienced the good fortune that was his in having a happy issue out of all his trou-

For many the first miracle is worked. Thank God for sins forgiven through Christ our Saviour. But it does not always follow that outward circumstances are refashioned to our heart's desire. Physical infirmities do not go of us. Economic burdens continue to weigh us down. Uncertainty about our future and that of our children in a world being turned upside down now pierces the hearts of millions of good people.

Though the second miracle is not worked in countless instances—even the most saintly often feel the bludgeoning of circumstance, there is reason for good cheer in the working of the first miracle. Only those who have escaped being struck by the arrows of outrageous fortune say glibly to those visited by defeat and loss, "Keep your chin up." Sensitive souls who have had their hopes dashed to the ground by forces beyond their control would like to put this message to these sheltered children: Your words have sound without sense. They are as the crackling of sticks under a pot. If you knew the trouble I've seen, you would wonder what you could say, and, still wondering, keep still." This is a speech never delivered because those for whom it is intended would not understand. But when Christ works the miracle of redemption in a human soul, he says with infinite understanding, "Courage!"

We lose something of the meaning of the Gospel if we lose sight of the element of cheer in it. The word "gospel" means good news. Jesus' word to the sick man: "Your sins are forgiven," was good news. To all who have trusted in him, Christ our Saviour has been a great source of cheer. Throughout his earthly ministry he spoke words that put heart into men and women. He performed deeds that dispelled the shadows. And near the end he said, "Be of good cheer; I have overcome the world."

When the Redeemer works the miracle of grace within, there comes the joy of salvation. Such good cheer needs not wait for a second miracle, is not dependent upon the cure of all the other ills that are ours. The glorious truth is that blessedness does not wait around the corner until every outward aspect of our lives is pleasing; it is a fountain that springs up within when sin is gone and our hearts are pure. Let outward circumstances be what they may, they have nothing whatsoever to do with this bliss that comes by virtue of setting up right relations with our Father in heaven. Neither sickness, poverty, loss, nor disappointment can keep us from the bliss that dwells in the hearts of those who are right with God.

Impossibilities

By RICHARD BRAUNSTEIN

Chaplain, U. S. Army

Impossibilities are the failures of lazy people.

A young man said, "Congratulate me, I have an easy job." Congratulate is not the right word. Commiserate is the only word. No easy-job-holder is deserving of congratulations.

It is said that when Rubenstein was in America he was taken to church one Sunday by a friend. The preacher had a small sermon on a small theme. The next Sunday the pianist refused to attend the church service. "No," he said, "take me to hear somebody who tempts me to try the impossible."

All the virility of men, all the depths of womanhood, say amen to such sentiment. You cannot develop a soul, build a machine, plan a city, organize a campaign, without stress and strain. Take the tug and pull out of any enterprise and you may accomplish something. That something however will not make good reading. It will not furnish material for press or platform. We once saw a dog try to race an express train. Of course, he lost. But he was a better dog because he tried to out-distance the train.

"Lives there a man with soul so dead" that he is not sometimes stampeded by the movements of other men? Then you may dismiss him, dispense with him, carry on without him. We need men and women who are not content to live at such low temperature that they cannot boil at a great wrong. Passion controlled, directed, made to do hard work, like a mountain torrent driving the wheels of a industry; like dynamite crumbling a barrier of rock, passion, heat, power, achieves the miraculous, gets things done, attacks the impossible.

Garrison's torrential wrath swept men off their feet and into sympathy with abolition. Jacob Riis was in such dead earnest that he made an impression on time-serving politicians. He knew that it was as easy to kill people with a dirty tenement as with a pistol,—and less hazardous to the murderers. Some men lost no love for the late Theodore Roosevelt yet they felt the power of this advocate of the "Strenuous Life." Most of the so-called impossible

Army Medical Center,
Walter Reed Hospital, Washington, D.C.

things are accomplished by a determined enthusiasm and indefatigable resolution.

Jesus Christ was the most commanding man the world has ever known. He was born to command. That is why millions today call Him *Lord*. They were swept into the train of His masterful Captaincy. World movements caught their stride from Him. Steadfastness was His characteristic. "He who puts his hand to the plow and looks back" is not fit for the Kingdom of God."

We speak of "Lost Causes." Are we sure of our premises? Shall values be so easily computed? Are a million dollars put into law enforcement more of a good investment than the same amount put into a real estate development? To make a city clean and decent, ought to be more important than to maintain community tailors and garages and beauty shops and amusement parks. We sometimes hear the complaint that towns are overchurched. Perhaps many towns are. On the other hand we have no reason to complain about this when

other interests are maintained in superfluous numbers, making for mental, moral and physical ruin of countless persons and the misery and expense. A great deal of our logic does not go beyond the limits of reformatory measures when the sanity of the situation calls for preventive programs. The values and worths of life are as possible or impossible as we choose to make them.

We may never reach perfection. Neither shall we attain any goal without a striving after perfection. He who does not want to do more than he can usually ends by doing less than he ought.

Nothing is impossible until it has been tried. —then the seemingly impossible becomes actual, more possible than we dreamed. Personal, civic, social, political, all kinds of success depends not on the difficulties which lie in our path but how we really want to succeed. The direction taken by our feet is determined by the desires of our hearts.

THE BETHLEHEM STORY

*To The Calling of The Twelve in Continuous
Narrative-Picture Form*

THE Bible, available in more than 1,000 languages or dialects, is now being translated into a new form—that of continuous narrative illustration.

Bible pictures are not new. The world's greatest paintings throughout the centuries have been Bible pictures. Every major event and most of the minor happenings related in the Scriptures have been pictured over and over again in the imagination of artists and transferred by them to canvas. The world's greatest art is religious art. But the visualization of Bible stories in continuous pictures in the same dignified and reverent fashion which has marked the many translations of the Bible is new, in keeping with the advanced art technique of the century in which we live. And it is interesting and instructive to all age groups.

The first such Bible story, recently from the press, is the familiar story of the birth of Christ, from Luke 2:1-20, under the heading, "Now the birth of Jesus Christ was on this wise." The first few pictures, with the quoted Scripture, are as follows:

"In the days of Caesar Augustus a decree goes out that all the world must be enrolled," is in small type at the lower right-hand corner

of a picture in beautiful color, showing a Roman herald reading the proclamation in the streets of Jerusalem.

"Every one goes to his own city to enroll," is the next line, and the picture shows people traveling as they did in those days—afoot and on camels and donkeys.

"Joseph and Mary go forth from Nazareth of Galilee," is a beautifully colored panel at the right of the page.

"Into Judea, to the city of David, Bethlehem," showing the two approaching Bethlehem in the distance.

Thus the story moves on, sentence by sentence and picture by picture, with closest attention given to the costumes, scenery and methods of that day, as well as to Scriptural accuracy. In a 48-page book which tells the life of Jesus from Bethlehem's manger to the calling of the twelve, there are 220 such pictures, all done in beautiful color, arranged as follows:

The Birth of Christ (19 pictures).
Presentation in the Temple (6).
Visit of the Wise-men (13).
Return to Nazareth (5).
First Visit to Jerusalem (15).
Preaching of John the Baptist (12).
Baptism of Jesus (7).
Samaritan Ministry (19).

Healing Nobleman's Son (10).
 Rejection from Nazareth (8).
 Calling of Fishermen (13).
 Miracles in Capernaum (7).
 First Tour of Galilee (9).
 Healing of Paralytic (11).
 First Disciple (13).
 First Miracle (8).
 First Cleansing of the Temple (10).
 Conversation with Nicodemus (4).
 Calling of Matthew (6).
 Raising Jairus' Daughter (9).
 Pool of Bethesda (16).
 Calling of the Twelve (10)

This is the first of four such books of 48 pages each which will be needed to tell the complete story of the life of Christ. The four bear the title common to all, of "The Life of Christ Visualized." Book I, as mentioned, tells the story up to the time of the calling of the Twelve. This first book is just recently from the press.

Book II, to come later, will continue the story of Christ's ministry up to the beginning of the "Last Week."

Book III will be the pictured story of the "Last Week." This is the next book to be completed and every effort is being made to have it ready before the Easter season next year.

Book IV will picture the Sermon on the Mount and the parables of Jesus.

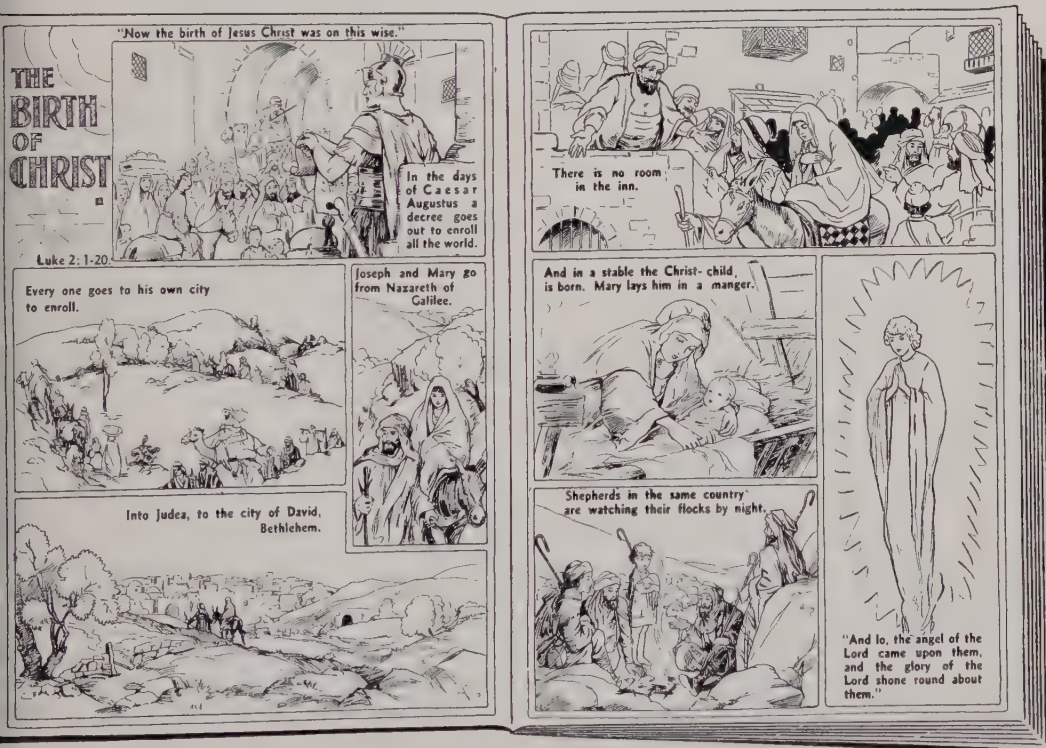
All four books, according to the present schedule, are to be off the press before Christmas time next year.

The first book, which is a continuous running story in full-color pictures of the early life of Christ, was completed only after months of painstaking editorial and art work. First, Dorothy Fay Foster compiled a synopsis of the narrative, following with utmost care the chronology of the Bible story. From this synopsis and under close co-operation with the editors, four famous Biblical artists, Otto A. Stemler, William Rolfsen, Frederick D. Lohman and William Fay shared in the work of creating new Biblical drawings.

The result is a beautifully printed book of the utmost interest. Children can understand it, but it decidedly is not a children's book. To quote the publishers, the book is a "perfect Christmas gift for children and adults, ages 9 to 90."

To continue the description given the book by its publishers—for, after all, they are best informed as to this new technique of Biblical translation—we quote: "This book, 'The Life of Christ Visualized, Book I,' introduces 'The

(See Page 598)



This black-and-white sketch illustrates the method employed in the new picture translation. The pictures in the 48-page book are reverent, highly artistic, and beautifully colored.

The Editor's Columns



And On Earth, Peace.

ONCE again we stand on Judean hills, hearing the Angelic Hosts singing "Peace on earth, good will to men," while their glad acclaim is fairly drowned by the shrill roar of dive-bombers and the distant rumblings of two-ton demolition bombs.

Where sat the wide-eyed shepherds, now tramp the thick soled boots of uniformed men. The rattle of mechanized warfare echoes over the hills and peace, that peace of which the angels sang, has fled to strange and unknown quarters far from the haunts of man.

Peace? There is no peace save in an occasional, individual heart which can hear above the roar of world warfare and the anguished screams of the shell-torn the rest of the angelic song, "Glory to God in the highest."

The world struggles for peace. The world yearns for peace. The world prays for peace, that peace it has gutted and torn with its time-aged lust for power, for possession, for wealth, for position. Yet struggling, yearning, praying it crucifies that peace and Him who gives it, not knowing what it does, so consuming is its poor wrath and greed and selfishness.

But through the confusion and noise of battle there still sounds the chant of the heavenly choiristers, "Glory to God in the highest and peace on earth, good will to men" and he with half an ear may hear, if he will.

When His peace calms the human soul and smothers its consuming flame, when the heart of man throws wide its gates to welcome in the peace which passes human knowing, then and only then can there be more than the heavenly voices singing of peace and goodwill.

So we sing of peace. Today we sing of good will. We sing of Glory to God, as Christmas rolls round once again and looks aghast at a crimsoned globe, in the knowledge that hearts must be opened first before the peace and goodwill for the world may be realized.

This is no time for long faced defeatism among them who pledge to His name. When the storm is at its height, call upon Him to still the waves.

It can hardly be a merry Christmas, for we

are not very merry until our hearts are light. They are not light today. Yet it is none the less the Saviour's natal day and we thank God for it, especially in such an hour.

May yours be a blessed Christmas. Pray for the peace of Jerusalem. Lift your eyes above the pock-marked earth and see the host of angels. They still sing for you and for all. "Glory to God in the highest and on earth peace."

Jan

Upward

IN the serenity of a clear night a man looked eastward from Spring Garden Bridge, Philadelphia, and saw a panorama of twinkling lights and tall silhouettes. In the midst of towering structures near City Hall, he beheld the thin spire of the Arch Street Methodist Church pointing upward to God.

He realized that much which men seek does not satisfy. Near by stand a bank, a great public utility building, and a publishing plant. Past it rushes the traffic of a teeming city. On the sidewalks people hurry to and fro. High above it fly planes from afar. Men are planning, working, trading, making, distributing and consuming; they are busy about many things. All of which is proper and necessary. But some are so busy they see nothing else. Just as a penny, if held too close to the eye, must shut out an exquisite view, so does absorption in things blind a man to all that matters most.

Every church spire says that a man cannot be truly happy in the pursuit of things. Pointing upward to God, it tells him that he must find satisfaction within, in the heart. This is where the good life has its source. *Look up* and see God, who will reveal to you an inner fountain from which flow rivers of blessing.

How different is the teaching of Jesus from our way of thinking! We seek honor, fame and wealth. None of these can make us content. They do not satisfy. If we long for perfection of character, we shall attain our aim through Him. Then only shall we know the real satisfactions of life.—*Paul R. Kirts.*

Dare We Keep Silent?

CHRISTIANS will not dispute the statement that it is the Church's right and duty to declare the principles according to which individual conduct should be governed. It is understood that there is no compulsion involved in the Church's exercise of this right and duty. It will be admitted, however, that without compulsion the Christian Church has so profoundly influenced the conduct of individual life in America that a good or noble deed performed by anyone is described as being Christian. We have set the tone for personal conduct in this country. And we did it by persevering in the proclamation of our message. We did not do it by keeping silent where personal conduct was at issue.

The question now arises as to whether the Christian Church shall declare the principles according to which man's *society* should be governed. Here it cannot be overlooked that man's interests, his work, and his activity are increasingly concerned with groups of which he is a part and whose decisions affect him and the whole national life. Labor unions are such groups as are political parties, employers' associations and national states. These corporate entities will act according to *some standard or other*. The question which Christians must answer is: shall the standard of conduct of these groups be according to the mind of Christ or not? It is the same thing as asking: shall political parties, labor unions, and national states be governed by the same principles of honesty and justice as we insist should govern the personal conduct of a Christian man? Shall the Church declare that these groups conduct their affairs in accordance with the Christian principles of racial and religious tolerance, justice, brotherhood, and charity? Do we dare say that an individual man must be honest, and remain silent about the moral standards of the group to which he belongs?

The totalitarian states have answered these questions. They have refused to allow that the Church has the right or the duty to make any declaration about the principles of conduct that govern society.

Society in America, as elsewhere, is in a ferment. But Christians in America are not forbidden to speak about the principles of justice and brotherhood that should govern social conduct. Unless we speak, how can men know the mind of Christ in this matter? Where so much is at stake, dare we keep silent?

—William C. Kernan.

The "Best and Biggest in the World"

Is it not time that someone started a crusade to eradicate from our vocabulary the phrase, the "best and biggest in the world?" How often we hear the commentator, the radio announcer, and the speaker say, "We have the biggest and best . . . in the world," or "we are the richest nation in . . . the world." We may be "super . . ." in some ways, and we may produce "super-planes, super-tanks, super-vitamin tablets" and still be able to eat "super-Thanksgiving dinners" but the world is a big place, and there are many people in it who are doing things well, about which we as a nation still have much to learn. Would it not be well for us to remind ourselves that "SUPER-men" must accept Super-responsibility. The two are Siamese twins in the general scheme of things. Men endowed with much ability and much wealth must accept the degree of stewardship that parallels the gift of talents and bounty.

Until we as a nation of individual citizens are willing to accept the responsibility of "SUPER-stewardship" as compared with the world family of Nations, why not be content with the fact that "we are doing as well as we can, under the circumstances,—making the most of our endowments. Super-men are not popular today, even if they do exist. Let's be content to be good Americans, doing our Christian duty as God gives us the grace to see our duty.

—W. S. Ramsey

New Year Dedication Sentences

1. Money gift is easy, but a better gift than self
Is to dedicate to service, not your money, but yourself.
2. Gold and silver are things a cause demands,
But no righteous dream can triumph without the gift of heart and hand.
3. In every field of service that is known to mortal ken
You can hear the leader calling, not for money, but for men.
4. Many give their money for a purpose that is fine.
Who never share the burdens on the actual fighting line.
5. The man the Church is seeking in the task it has to do
Is the man who'll share the struggle and stay to win it through.

When faith steps over the threshold of a man or woman's life ignorance becomes uneasy, begins to look at the exits, her power is beginning to end.

CHURCH METHODS

Plans and Ideas Used by Active Pastors
That may be Adapted for Use in any Parish



Vesper Service

Advent to Christmas Season

(This service is appropriate prior to "White Gifts" service, "Gift Chest", or "Special Guest" service for orphans, or aged. Decorate with Christmas green and candles, have special section for guests, with seats decorated. Christian flags in miniature may be used as mementoes for guests. Now, when relief funds for brave China are being urgently sought, a "Joash Chest" service would be especially appropriate).

Prelude: "Pilgrim's Chorus,—Wagner.

Invocation: Choir Chant.

Choir: "Song of Thanksgiving,"—Maunder (Cantata).

Choir and Congregation: "O Come, let us sing."

Duet, or Quartette: "The Eyes of All Wait Upon Thee."

Choir: "Before the Mountains Were Brought Forth."

Psalm: 92, responsively.

Solo: "When O'er the Trees of Eden."

Choir: "Great is the Lord."

Women's Trio: "The Streamlet Raised its Gentler Voice."

Choir: "Great is the Lord."

Scripture Reading.

Contralto Aria: "Consider the Lilies."

Choir: "Let all the People Praise Thee."

Congregation: "Praise God, from Whom all Blessings Flow."

Announcements.

Choir: "Hark, What Mean Those Angel Voices."

Offertory: "Nocturne, Opus 9, No. 2."—

Chopin.

Prayer.

Hymn: "Joy to the World."

Benediction, and three-fold Amen.

Postlude: "March and Chorus."—Wagner.

—Adapted from suggestions by

U. S. G. Rupp, D.D.



Candle-Light Christmas Matins

(This program is designed for either Christmas Eve service at midnight, or early Christmas morning. Time required, one hour. Lighting with candles, candelabra on the altar, large candles near the reading desk and for choir, candles in windows. The Christmas message is offered in Scripture reading, and song, and no provision is made for an address).

Choir: (Or special group of singers in the distance, singing unaccompanied, "Silent Night, Holy Night," preceding processional, to suggest the atmosphere of the Judean angel chorus.

Processional: "Come Hither Ye Faithful."—Tune, Adeste Fideles.

Anthem: "Arise, Shine,"—Maker or "Gesungene,"—Yon.

Matin Responses or Invocation.

Responsive Reading: Psalm 19, or "The Magnificat," and "Gloria Patri."

The First Christmas in Story and Song

Story: Isa. 60:1-9 and 19-22.

Song: "O Little Town of Bethlehem,"—Tune, St. Louis.

Story: Luke 2:1-14.

Song: "It Came Upon a Mid-Night Clear." Tune, Carol.

Story: Luke 2:15-20.

Song: "While Shepherds Watched Their Flocks By Night." Tune, Bethlehem.

Story: Matt. 2:1-12.

Song: "We Three Kings of Orient Are." Tune, Hopkins.

Solo: "Mary's Lullaby."—Wilson.

Prayer: Closing with the Lord's Prayer in unison.

Benediction.

Recessional: "Hark, the Herald Angels Sing" with alternate "Traditional Glory."

Carols: (Organ and choir, while audience is concluding worship and fellowship greetings).

—James Waters Ramsey.



Christmas Cantata

Organ, (or instrumental)—"Andante Religioso."—Thome.

Choir: "Rejoice All Ye Believers."

Solo, (Quartette) and Choir: "He Came to Give Salvation."

Prayer: (For a sense of worthiness for the gift of the Son of God for man's salvation).

Organ, (or instrumental)—"Allegro Con Fuoco."

Solo: "The Dawning."

Scripture: The Christmas Story, while young candle-bearers stand about the Christmas Manger, or Christmas Star.

Trio: "Star of Bethlehem."

Offertory: "Shepherd Boy"—Wilson.

Choir: "O Come, O Come, Emmanuel"—Traditional.

Pastoral Meditation: "Christmas Season, when all the Christian world is in tune with God's love."

Choir: "Praise the Great Redeemer."

Reading: "Christmas poem, or Christmas story in prose."

Hymn: "O Little Town of Bethlehem."

Prayer.

Choir: "Hark, the Herald Angels Sing."

Benediction.



Watch Night Service

(This service is also designed for use as an early evening Vesper Service the last week in December, if younger children are to take part. Have flags of all nations in the United Nations group, and if possible have costumes representing countries taking part. Young people are especially alert to the world drama

of the present day, and will enter into this plan with enthusiasm).

Organ Prelude: "Meditation"—Rogers.

Processional: "Lead On, O King Eternal."

Girl Reserve Ceremonial: (Or Sunday School group). American Flag Salute. (This at chancel steps, solemn ceremony).

Congregation: "Oh Beautiful for Spacious Skies."

Group of Boy Scouts: (Or Sunday School Class). Christian Flag—Salute—"I pledge allegiance to the Christian Flag, and to my Saviour for whose Kingdom it stands, one brotherhood, uniting all mankind in service and love."

Congregation: "Our Father, Thy Dear Name."

Group Representing United Nations, in costumes, give International Flag Salute—"I pledge my Friendship to these flags and respect to the banners of my neighbor countries in token of our common aim of liberty for all, world brotherhood among men, according to the message of peace among all men of goodwill brought to earth through Jesus, Son of God."

Congregation: "In Christ There is No East or West."

Congregation, Salute to the Banner of Christ. (Christian Flag is unfurled by one of young people, supported by several on each side to form "V", all holding salute while congregation stands and gives salute verbally.)

Song: "Oh, Say, Can You See . . ."

Prayer: (For world friendship, brotherhood, and universal peace, according to God's will.)

Litany of Thanksgiving: (For blessings bestowed upon this nation, for the privilege of sharing our blessings with other nations, for the privilege of sharing the burdens and cares of those less fortunate, for the prospects of the year ahead, for strength to assume our responsibilities, for courage to seek God's will for us as individuals and as a nation.)

Song: "O Beautiful for Spacious Skies."

New Year greetings to other nations.

Offertory: "Serenade"—Pierne.

Inventory Presentation: (Accomplishments for past year as congregation, as Church groups, read roll of honor of men and women in Nation's service, outline hopes for the coming year. This may be entitled, "Quest of the Spirit of this Congregation" and should be carefully worked out.)

Congregation: "Follow the Gleam."

Benediction.

Postlude: "Allegro"—Faulkes.



UNIVERSAL BIBLE SUNDAY

Universal Bible Sunday will be celebrated widely on Sunday, December 13, in the churches of this country, and many other countries around the world. For over two decades the American Bible Society has been sponsoring this observance. It is largely because our fighting men have been doing so much reading of God's Word and thinking and believing that the theme chosen by the Society for this year's celebration of Universal Bible Sunday is "Watch Your Scripture Reading."

Because our nation was born of the devotion of our Puritan ancestors to the teachings of the Bible, Americans sometimes think of the Bible as peculiarly their own. But the Bible is not an American book. It is the world's book. It so far outstrips all other books in every respect that it may rightfully be called The Book. The Bible, either in part or as a whole, has been translated into 1,055 languages and dialects, including all the principal languages of the world. For many years now it has consistently surpassed any other book in its sales approximating each year 25,000,000 copies.

Here in our own country the Bible is just now in demand beyond anything known for many years. Book stores handling the Bible are maintaining their stocks with great difficulty. Publishers of the Bible are running their presses overtime. Demands for the Book are coming from quarters that hitherto had been indifferent to God's Word. The American Bible Society, which for more than 12 years has been the largest publisher of Bibles in this country, issued more Bibles, Testaments, and Gospel portions in the first ten months of this year than in any entire year in its long history.

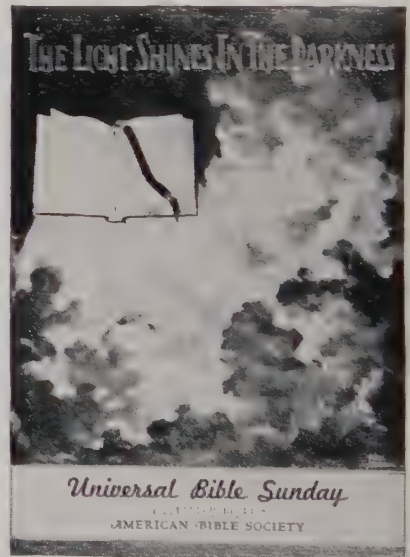
The war, of course, accounts for much of this demand. Parents, churches and friends are buying Bibles and Testaments to present to the men entering the nation's services. For the thousands who enter the ranks without a copy, the chaplains are distributing them free to all who ask for them. The interest shown by the men is creating a demand that is unprecedented. Last summer, the skilled mechanics in one of the departments of a great plant in Chicago making airplane parts sent six dollars to the American Bible Society with the request that Testaments be sent to General MacArthur's men in Australia. The books were sent in care of the Chief Chaplain of the Southwest Pacific forces with the offer of more which the Society would furnish free if needed. A few weeks ago the Chaplain's reply was received. He wrote: "Your offer to send us an additional number of New Testaments is very acceptable at this time. We can adequately use 25,000 copies."

The American Bible Society's printers have set up a special assembly line for the production of these books. For the past five months they have been turning them out at the rate of 10,000 or more a day. The Society has just placed its second order for 2,000,000 of these books which are appropriately bound with the proper insignia for the Army, Navy, Air Force, Marines, Coast Guard, and the Merchant Marine. In addition to the text of the New Testament, the handy little volume with a durable, moisture-proof cover, contains supplementary material so complete that if a detachment of soldiers found themselves without a chaplain they could, by the use of their Testaments, conduct a service of worship together.

There is abundant evidence that in this, as in other mobilizations of armies of the United States, the Bible is being read by the men.

The stumbling block here is that our people do not read the Bible. They honor it, they respect it, they buy it, but they do not read it. Many in these tragic days are turning to it afresh and it is hoped that the practical elements in the celebration of Universal Bible Sunday, December 13, will encourage them and many others to make the earnest reading of the Bible one of their regular habits.

—Francis C. Stiffler, D.D.



Expositor readers interested in reprinting this comment on Bible reading in Church bulletins or local papers may have an electrotypeset entitled, "Watch Your Scripture Reading," 2' by 2¾" for use with the comments, by writing to the American Bible Society, Bible House, Park Avenue and 57th Street, New York City.

PICTURE STORIES FROM THE BIBLE

A NEW 66-page comic in color, portraying Old Testament Bible stories in continuous narrative form, was the revolutionary achievement announced in August of this year by M. G. Gaines, President of the All-American Comics, Inc., originator of the popular comics in their present format. Mr. Gaines, a former school teacher, "discovered" SUPER-MAN, and now publishes a group of nine such publications.

The new Bible Series of comics is reported as having been "in process" for two years, the result of consultation with leading Protestant, Catholic, and Jewish authorities, and numerous "tests" of child-reaction. Scrupulous attention is given to story detail and continuity, in developing the series.

The Advisory Council includes an impressive list of names of Educational Leaders in both the Religious and secular fields, many of them well known to Expositor readers. Among them are Robert A. Ashworth, William Ward Ayer, Prof. Samuel L. Hamilton, Norman Vincent Peale, J. Paul Maynard, Francis C. Stifler, and

J. Quinter Miller. "Picture Stories from the Bible" is available at news stands for 10¢ a copy, and thousands of children throughout the country are familiar with it.

The Old Testament Bible Stories included in the first volume are:—

Noah and His Ark (Genesis, Chapters 6-9).

Joseph in Egypt (Part One, Gen. Chapters 37-41).

(Part Two, Chapters 41-50).

Moses and His Struggle for Israel (Two Parts, Genesis, Exodus, Numbers, Leviticus, and Deuteronomy).

Saul, The First King of Israel (I Samuel, Chapters 9-15).

Ruth (Book of Ruth).

Jonah And The Whale (Book of Jonah).

Esther, Queen of Persia (Book of Esther).

Bible Stories in comics is a revolutionary idea, and since young America is already familiar with the publication, we bring you a number of individual appraisals, made by ministers who examined the work on request of the editor of



This sketch shows the cover (left) of the 66 page magazine, Picture Stories from the Bible, (right) the first page of a 14-page series on the story of Moses leading his people out of bondage in Egypt.

The Expositor. Comments follow:

William J. Hart: "A copy was read by 3 children in one family without any display of enthusiasm. A young married couple, teachers in the younger groups, read the publication without comment. A young minister, expert in religious education, conducting five classes a week among children of various rural schools said, 'I think the magazine has possibilities. Any factor that will make the Bible more real to our children is worth the effort. The stories are interestingly told. However, there is danger that it will be considered as just another comic by the children. Our 7-year-old son enjoyed the magazine.' Personally I do not see that it has any special advantages over material already available for Sunday School work."

Charles F. Banning: "Nothing new under the sun? Don't be mistaken. Next time you see Junior with something looking like a comic book, be careful about scolding him for wasting time over Superman, Joe Palooka, or Dick Tracy. He may be studying Bible Stories, presented in colored continuity strip."

"The magazine is the same size, same coloring and style as other comics. . . . The writers adhere closely to the text, and no attempt is made to explain the text, rather it is presented as an illustrated story, to provide something popular that will sell and make Bible stories available to a world of comic strip readers. Many educators are making use of comics to stimulate reading and vocabulary building. Comic books are a part of American child life, and now the Bible takes its place on the news stand, illustrated as a picture book."

"A 14-year-old lad said it is as interesting as any of the funnies, and an 11-year-old girl asked if there are any more in the series. Our Church board of Religious Education hailed it as an aid to home work."

"One troublesome question arises; Superman and Dick Tracy are fictional characters and books presenting their exploits are accepted as products of the imagination. Is there danger that the Bible may be read and accepted in the same way, with the great Bible characters classed in the minds of children as Superman, Dagwood, Buck Rogers, and Snuffy Smith? Picture Stories is now on sale at news stands, but the plan is to make it available to churches at quantity prices."

Harry W. Staver: "Anyone familiar with magazines on news stands is familiar with comics depicting the exploits and adventures of Superman and other daring characters. Anyone who is observing at all has seen innumerable youngsters, completely absorbed and oblivious to all else, pouring over the pages of comic magazines. Now comes M. C. Gaines, the "discoverer" of Superman, with an idea to fascinate these same youngsters with exploits and adventures of the Bible heroes and heroines, pictured in a similar manner and style as the comic magazines. **Picture Stories from the Bible** is that idea come to life. It is a magazine patterned after the enormously popular comic magazines, to be issued in a series of editions at ten cents an issue at news stands, and to Churches in quantities at less, if the Churches respond to this new venture in religious education materials."

I have been invited and asked to give my honest reaction to, and appraisal of, **Picture Stories from the Bible.** Here it is.

"I am fascinated by this little magazine and by its possibilities as a means of making the heroic characters of the Old Book live again. Parents, when they know of this magazine, will welcome with open arms this method of telling Bible stories to their children. Church schools, especially in the Junior and Intermediate classes, should find it a valuable supplement as an interest-awakener to Biblical instruction. It will rouse questions which will provide opportunity for further information from the Bible itself. At least that is my opinion. On the basis of the immense interest in the comic magazines, on the part of children, the wonder is that the idea of presenting Bible stories in the same way did not come into being before."

"Now that it is here my own feeling is that it would be little short of tragedy not to get **Picture Stories from the Bible** into the hands of children all over the country. I am not paid for saying this. It is my conviction after a thorough examination of the magazine and the way the Bible stories are handled."

"It may even be an Act of Providence that this series of Bible stories has been thought of and made available at this time. At any rate, and beyond my own judgment and appraisal, here is religious material

that will captivate children. All who have children in charge should secure a copy of the first edition and try it out on them and then decide what further to do about it."

William R. Siegart: "This is an attempt to present the story of the Bible in colored continuity after the manner of the comic books. I have discussed this with many educators and we have examined the sample book with care. In our opinion the comic book presentation of the Bible does not live up to the claims made for it. Art work is inferior, text could be improved. Children will not get a correct picture of the Bible and they will tend to associate Bible characters with comic characters. Any one who would use this material in Sunday School in preference to the excellent material available would show no judgment at all. Could any one imagine our public schools adopting comic strips in preference to good school texts? I have seen too many projects come and go which were designed "to save the churches" to get excited about one more."

"And the Bible is the text book of our religion, and our religion is a life. Mere knowledge is not enough."

"These Bible books will be sold; so will other books of similar character. They are relatively harmless, but they are nothing for churches to use as educational material."

More individual "Pros and Cons" will be printed in the next issue. What is your reaction?

MARY'S THOUGHTS

O, little child
Upon my breast,
You fill my heart
With love—unrest.

Your fingers curled
Upon my arm,
Dear little babe,
I feel—alarm.

I want to shield,
I feel great loss,
O, God of love,
I see—a cross.

I long to keep,
I must repent.
With love, I give
To God—content.

Cora Geil England.

Let us, at the peril of spiritual suicide, heed the words of the Lord and do all in our power to spread His Gospel unto all the world.

Some flatter themselves that they are atheists when really they are only heathen . . . Even those who classify religion as a thistle must concede that it bears figs.

Prophets get no applause on earth, but spend eternity taking bows. . . . Even when the husband is the head of the house, his wife is chairman of the board.

"If I have planted hope today in any hopeless heart,
 If some one's load has lighter grown because I did
 my part,
 If haply I have caused a laugh that chased some
 tear away,
 And if tonight my name be named where some one
 kneels to pray—
 I claim my day has been well spent,
 Not lived in vain, and am content,

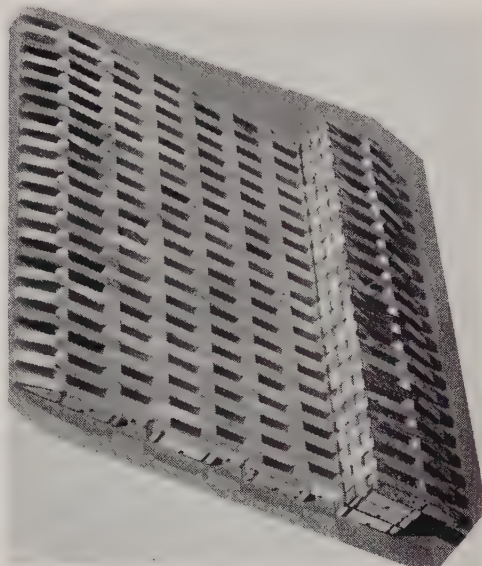
If I have helped the weak to stand,
 If I have clasped some angry hand
 In friendship it may be,
 Or if some lonely little child
 Has known my comradeship and smiled,
 Then, humble though I be, I know I have been help-
 ing God,
 Just glad to know I have done my best,
 Serene, I claim my nightly rest."

Wood Link Matting for Churches

The development of substitute materials in the manufacturing of matting for churches became a vital necessity when rubber and other materials were put on the critical list, if the safety, sanitation and comfort features of matting were to continue available.

The research staff of the American Mat Corporation, America's largest manufacturers and distributors specializing in matting, have come up with a number of most acceptable substitutes, all of which have been subjected to the most gruelling factory tests to prove the ability to withstand abuse way beyond that encountered in common usage. In some instances the new types stood up even better than the originals.

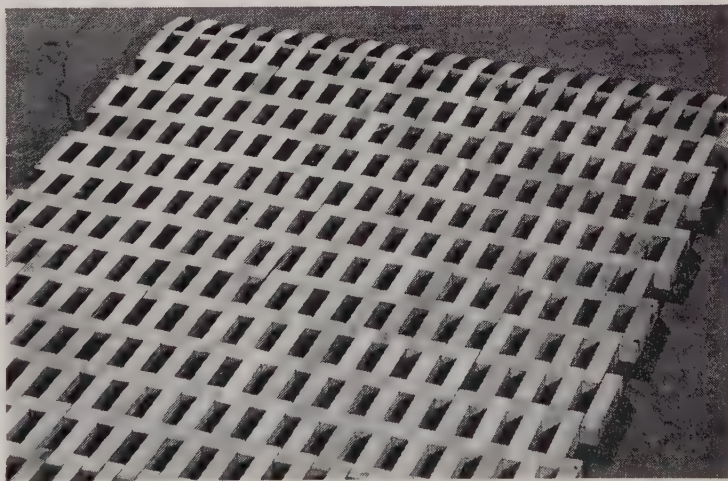
The most recent development, Flexible Wood Link Matting, has just been announced by American Mat Corporation. This mat is substantially constructed of wood links. It is light in weight and can be rolled or folded up for easy handling and cleaning. Lying flat, it follows the contour of the floor.



Wood Link Matting Folded

*Wood Link Matting
 Flat*

*A substitute for Rubber
 matting, manufactured by
 The American Mat Corpo-
 ration.*



Flexible Wood Link Matting makes for safety underfoot, is comfortable to stand on, and affords good drainage. The ends are beveled to reduce the danger of tripping. It comes in natural wood color and is inexpensively priced. The mat is 1" thick, and comes in stock sizes: 18" x 32", 24" x 38", and 30" x 44", but

can also be obtained in special sizes of any length and up to 36" in width.

To help in conserving present matting, through proper care American Mat has set up a special service and advisory department for the duration. Detailed literature is being made available for the asking.

DRAMA

DARWIN X. GASS

Ventures in Dramatics by Hulda Niebuhr (Scribner's, N.Y.C.) presents in satisfying combination a healthy philosophy of dramatics for Juniors and Intermediates and the plays actually written and produced in the church of the author's experience. This volume should provide the leaders of Juniors and Intermediates with a working basis for creative activity in meaningful dramatics.

Costuming the Amateur Show by Dorothy Lynne Saunders (Samuel French, N.Y.C.; \$2.50), if taken to heart, should prove to be a healthy tonic for overcoming common faults of amateur costuming. Although many of the costumes dealt with will probably not be used by church drama groups, there is sufficient to make it valuable to these, too.

Here's How! by Herbert V. Hake (Row, Peterson, Evanston, Ill.; \$2.00), is a guide to economy in stagecraft in which the illustrations perform the primary function of the text. Numerous readers of this column may have become acquainted with the author through his column, "Technician's Question Box," which appears in *Lagniappe*, house organ of Row, Peterson & Co. In answer to such questions as How can I get variety in the use of my drape cyclorama? How can we make a wind machine? How can I make an inexpensive stained-glass window? and many others which are bound to arise, this book replies: *Here's How!*

We have, this month, a group of miscellany which we wish to mention briefly. Perhaps that something different for which you have been searching can be found here:

The Woman's Club Playbook by Margaret Parsons (Baker's Plays, Boston; 75¢) contains 10 plays, and *Prize Plays* collected by Theodore Johnson (Baker's Plays; 75¢) contains 7—all of them using female characters only.

Easy Bible Story Dramatizations for Children by Karin Sundelof-Asbrand and Mrs. Stanley Ross Fisher (Baker's Plays, Boston; 50¢) consists of 8 little plays adapted from Bible stories and covering a variety of church seasons.

The Liberty Collection (Eldridge Entertainment House, Franklin, O.; 60¢) is a 145 page collection of patriotic materials, including plays, Swenkville, Pa.

drills, pageants, recitations, just recently released.

Readings and Recitations for Church Affairs (Eldridge; 75¢) presents a variety of readings the major portion of which are in verse form.

From the Northwestern Press come five books selling for 75¢ each, not strictly along the line usually followed in this column, but of interest to all groups who believe that all work and all play will make John a dull boy. The titles are: *How to Raise Money* by Kirk Wood; *Games for Parties and Social Occasions* by James W. Kemmerer; *How to Stage a Hobby Show* by George E. Sheldon; *Rehearsal-less Skits for Stunt Night* by George C. Sheldon; *A New Book of Quiz Shows* by George E. Sheldon. These contain many suggestions for parties, social gatherings, entertainment, etc.

Dramatized Stories of Hymns and Hymn Writers by Ernest K. Emurian (Wilde, \$2) presents the stories of 16 hymns and writers. While providing a source of information, dramatic value is often lacking. Some of the plays are available in booklets at 35¢ each as follows: Book I. "What A Friend We Have In Jesus" and "Ray Palmer." Book II. "Blest Be The Tie That Binds" and "O Love That Wilt Not Let Me Go." Book III. "Just As I Am Without One Plea" and "Frances Ridley Havergal." Book IV. "My Country 'Tis Of Thee" and "Sabbine Baring-Gould."

Good Neighbor Plays by Edna Randolph Worrell (Eldridge Entertainment House, 60¢) contains six short plays for school children intended to promote good-will toward our Latin American neighbors.

The Spirit of America by Frank Alanson Lombard (Eldridge; 35¢) is a patriotic pageant which should be improved by giving more specific directions for forming the tableaux.

The Little Patriot by Dora Mary MacDonald (Eldridge; 35¢). One act patriotic play for 4 g., 2 b. Scene: a well-appointed living room. Richard, a high school youth, determines to join the Marines, but events of the play keep him in school, which he comes to believe is more patriotic. The play glorifies the spirit of patriotism being built up by the public schools.

Honorary Colonel by Dora May MacDonald (Eldridge; 35¢). One act patriotic play for 4 g., 3 b. Scene: student's lounge in a high school or college. Anne's strange activity made some members of the student body suspicious until they learned that she was proving her patriotism by activity instead of by talking about it.

SERMONS



The Dead Past and the Living Present

HARRY W. STAVER, D.D.

THE Advent season takes our hearts and minds back to a far past when the prophets proclaimed the Messiah's coming and to that distant day when God fulfilled their word in the sending of His Son. Why this homing instinct of the heart and mind back to the incidents and epochs of those long ago years? What significance can any recalling of the ancient prophecies of a coming Messiah have for us today? Where is any purpose served by a record, for instance in Isaiah, that one should come whose name would be called "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace?" Or that Micah, the prophet, should unveil the fact that Bethlehem was to be the place of the Messiah's birth? What has that dead past to do with the living present?

We would answer these questions with two quotations. One is from the writings of Emerson and the other from Williard L. Sperry's book, "The Disciplines of Liberty." Emerson says this: "History is significant not because it is a story of what happened far away and long ago but because it is the story of what is happening to us here and now. The past becomes luminous and vital when it is a commentary upon the present." Dr. Sperry says this: "Out of the welter of many memories of the World War, two impressions linger which illustrate the permanent worth and continuing validity of events and records from the past." One of those memories is the presentation of Euripides' play, "The Trojan Women," written in 415 B.C. as a criticism of the military policy of ancient Athens and a general human commentary on all wars. The modern version of that old play, says Dr. Sperry, "uses the mythical story of Troy as its text but retells the story set over against our modern times. Thus the old play is made modern through a certain fidelity to unchanging human experience. In the modern play, Helen of Troy lived again

as the perennial seduction of the pride of life and the lust of the eye. Hecuba was simply the unchanging lament of womanhood in all wars. The boy, Astyanax, laid dead at last on Hector's great shield, was the childhood of all time immolated upon the altars of all wars. And so long as there shall be wars and rumors of wars on the earth, no matter how many centuries may separate Euripides, those centuries cannot make his imperious tragedy remote or archaic. It will always live, the eternally present voice of suffering womanhood and outraged childhood. And until swords have been irrevocably beaten into plough-shares, Euripides' play, "The Trojan Women," will stand entirely outside the time process."

The second impression which Dr. Sperry says serves to "illustrate the permanent worth and continuing validity of events and records from the past," is the memory of a performance by Paderewski. On the occasion the great artist played a long piece, but he played it without any sign of human feeling. Called back, by the generous applause of his audience, to play a second number, he played again clearly without heart in what he was doing. The people, responding to the player's mood, also grew listless and began to drift out of the hall. Enough remained to summon Paderewski back a third time. "This time," says Dr. Sperry, "he sat down at the piano, brooded over the keys in wandering chords of indecision. Then he straightened up and brought both hands down onto the keyboard in the tremendous opening chorus of a Chopin Military Polonaise. Instantly the audience changed. It came alive. All sense of time and place was lost, all sense of where one was and what was happening. The past lived again in the present. And through the music of a century gone, Chopin sang to us, in the thunder and lament of his measures, the tragedy of Poland and yesterday became the eternal here and now. The character, episode, lyric, drama which still help men to understand

themselves lives on imperiously by virtue of its own inherent immortal life. It cannot die."

In these quotations is the answer to the questions with which we began. Why does the heart and mind go back to the incidents and epochs of far away times to listen again to the words of the old prophets who told of the Saviour's coming? Why does one value anything out of the distant past? It is because these ancient incidents and events and records are outside the time process, because they help us understand ourselves. Just as the modern version of Euripides' old play lives in the present and just as the music of Chopin leaps the barriers of the years to picture a modern Poland ravaged and plundered and swept away, so the ancient voices of the old prophets speak the timeless word of God to our generation. The matter that remains to speak of is how the prophetic past is related to the living present. There are three things to say about that.

First of all, the prophetic past is related to the living present in terms of God's way with men. From the ancient records we learn that in every time of darkness God provides rare spirits amongst our human kind to keep "the primal light from waning." Does that mean anything to us in the way of encouragement? It means that we may rest assured, in our day, amidst the madness of men and cruelties beyond belief, that God has not left Himself without a witness nor a broken world without hope of a Redeemer. Across the barriers of the years the spirit of the old prophets comes alive again in our day to speak the truth that cannot die, to tell the triumphs God has promised.

Then the prophetic past is related to the living present in terms of that hope which "springs eternal in the human breast." Thomas Curtis Clarke, a decade ago, compiled a volume of poems called, "Poems of Justice." He divides the book into four parts with four captions. First there is the "Panorama of the Poor;" then "The March of Revolt;" then a section labelled "Brothers All" and finally "Dreams and Goals." That is not only the arrangement of a book. It is the arrangement of "unchanging human experience." However lowly the status of man, however bitter the struggle, always there is the longing for brotherhood and for the realization of the "dreams and goals" that come into the heart of man from the heart of God. The mystic voices that speak "from out the boundless deep" are never silent. They continue from generation to generation and from age to age, ranging up through all the fog and folly and fury of human sin, bidding us to believe and hold fast even "where we cannot prove."

Moreover, the prophetic past is related to the living present in terms of God's unfailing faithfulness. Truly the Eternal keeps faith with man. What God gave the prophets to foresee and to forth-tell, God fulfilled on that night when the Natal Star appeared to the Wise Men of old and the song of the heavenly host broke in radiance over the hills of old Judea. Henceforth, in the troubled and tormented hours men have known in every age, and which we know with sorrow and shame in our own today, one great persuasion persists that will not down. It is the persuasion that what God has promised God will fulfill. And "though the sea roar and the waters thereof be troubled," men may still lift a song of confidence like the hymn which says,

"Great is Thy faithfulness, O God my Father,
There is no shadow of turning with Thee;
Thou changest not, Thy compassion, they fail not;
As Thou hast been, Thou forever will be."

The past is not so dead as some imagine it to be. There are hopes and inspirations and unveilings and assurances and triumphs that are eternally one with us who live today, and those who shall live after we are gone, for it is all a part of "unchanging human experience" and that Divine purpose of God which man has neither wit nor wisdom nor might to "utterly abolish or destroy."

CHARACTER

GEORGE McPHERSON HUNTER

"Now faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11-1.

THE eleventh chapter of Hebrews has a long list of the heroes of faith. It shows that the spiritual history of this world is a splendid story of the victories wrought by faith alone.

The worlds that we know, and those we do not see, were brought into being by the word of God.

Without faith it is impossible to please God. And without faith it is impossible to have pardon for our sins, union with Christ and peace of conscience and assurance of immortality.

All these are acts of God, miraculous acts in the souls of men. But the work of faith on anyone's character, that is different, and a slow process.

Mannington, West Va.

Unity to Character:

Are we not conscious of defects, faults, sins and shortcomings in our lives?

Looked at from a distance, we have the appearance of unity. Our neighbors pronounce us pretty good. They all, as it were, see us from a distance.

Out of my study window, I watch a range of brown hills. They seem smooth and even in their green summer dress. But all who have climbed them know there are brown streaks where the rain has washed away the earth. There are deep gaps, broken chasms, seen only when we inspect the hills closely.

Those hills resemble us poor mortals professing to be Christian men and women. Faultily we live and lonely we walk through life.

On Monday we are fairly good; and very good if we have been to church. Tuesday not so bad, and not so good. Wednesday, slightly devilish, Thursday moderately saintly, Friday penitent, Saturday hard boiled, Sunday, that's the moral wash day when our little rags of righteousness are cleaned. It's our day of new beginnings.

Is that the right way to live? Is there not a better way? Oh, yes. That's the wonder of the gospel; faith in Christ delivers us from these ups and downs in life, these ebullitions of feelings and spasms of goodness. He by faith delivers us from the cry "Oh that some one would deliver me from the bondage of self."

Now Christ our Lord gives us, quietly and slowly, if we seek Him, unity of character and makes us to adorn the doctrines of God our Saviour.

Faith Gives Consistency:

Unity deals with the outside of character, but we need a new power to hold all the inward forces together.

Paul declares all things consist in Christ. He holds the sun, moon and stars together. He holds the nations together. Back of the family life you have Christ's cohering power.

Italy, so much in the newspapers these days, was up to 1870 a group of small quarrelsome little states, weak and impotent by constant little wars.

But Garibaldi with his gallant red shirts entered Rome, crowned Victor Emmanuel King of United Italy.

Then the warring states ceased to war against one another. A sense of unity and cohesion entered into the nation's life. They became Italians instead of members of little states of Italy. Then for the first time in hundreds of years Italy the weak became Italy the strong.

What Garibaldi's red shirts did for Italy, as

a nation, Jesus Christ does for the soul who places him on the throne of its life. He gives the jewel of consistency, coheres and unifies all the lower forces. When he has the sceptre and the crown of our lives the soul can ring out in the nights of life, "all's well."

Faith Leads to Knowledge:

Paul always prayed for his churches that they might increase in knowledge of God their Saviour.

My concordance has 16 columns of scripture passages on knowledge and knowing.

Paul says, "I know that I shall able and continue with you Philippians."

John says, "We know we have passed from death into life."

"We know that he hears us when we pray."

"We know that when He shall appear we shall be like Him."

Faith in Christ creates knowledge of the final things in life.

"Did you go to church when attending college?" I asked a young university man. "Oh well—sometimes." "Did you attend classes?" I asked him. "Sure. Had to."

His knowledge of literature, history, science and mathematics grew wider and deeper every year.

While his knowledge of God, and the Christian faith, stood still, that young man admitted the tragedy of his life. He had an arrested religious life. His knowledge of this world and its life increased, and his knowledge of God and the spiritual life and the church stood still.

How common it is to find men and women in the church with only a Sunday school idea of God. A Sunday school vision of God is good, only it is not sufficient for the needs and the pressure of life at the flood tide.

Do you remember the old song, the grandfather's clock that stood on the shelf for 90 years, "then it stopped short never to go again."

Has your knowledge of the kingdom of God stopped short?

If so this house of God is the place where your knowledge of God can begin again, where you can say, "Up, my soul, and learn of God's wonders."

Up, my soul, and learn more of Him who is the way into all knowledge and truth, and have a fine assurance of this world and the world to come.

"My knowledge of this life is dim,

The eye of faith is dim;

But 'tis enough that Christ knows all

And I shall be with Him."

PRELUDE TO CHRISTMAS

CHARLES HADDON NABERS

Isaiah 9:6

THE word, "Merry," belongs to the word, "Christmas," and neither one of these two words, nor the two together can be correctly pronounced unless the speaker has a smile upon his lips. The Christmas season is the glad season; the Christmas holidays are high days of holy happiness.

We celebrate Christmas a bit before the date on our calendar to which the boys and girls so eagerly look.

Christmas begins; when?

When the Santa Claus parade is held some cold windy night, when the people jostle each other on crowded streets and on overflowing sidewalks, when the long lines of red lights are turned on; and the somber, dignified prosaic appearance of Main Street is forgotten? Maybe!

When shoppers fill the stores, mull over counters piled high with candles, cards, toys, and candies; some shoppers with radiant eyes as each purchase brings to mind the face of the loved one for whom it is intended; and some with fixed looks of stubborn determination as though they entered the Christmas shopping as a soldier in the Light Brigade charged into the Valley of Death? Maybe?

When shops remain open long after the usual hours, and when the over-wearied feet of shop girls are almost without feeling from the constant toil of frenzied days, and the lips are almost frozen into a dull, fixed smile; and when nerve of shopper and nerve of shop girl are almost at the breaking point; and when one word more from either one of them would bring on an explosion with as devastating a force as the dropping of a Japanese bomb? Maybe, but hardly!

Christmas never begins without until it has begun within. Christmas is not a parade on the avenue; but a festival in the heart. Christmas begins when the child of God begins to glow within at the inspiring and wholly glorious thought of those simple things which represent Christmas within the human soul.

We are about to celebrate the Christmas season; what came ye to the Christmas time for to see? When men shall say to thee, what mean all these things; what shall your answer

Greenville, So. Carolina.

be? When you think of Christmas, of what do you think?

A BABY

When I think of Christmas, I think of—A Baby, The Baby. Long ago in the little town of Bethlehem a child was born. There was no room for the holy family in the village inn, and the stable furnished a manger in which the first-born son of Mary was tenderly and gently laid. Since that far off happy event, Christmas time has been baby time.

The oldest Christian place of worship in the world is built upon the site of this manger. Beneath the high altar is the cave marking the spot where the birth of the Christmas child took place. Fifty-three silver lamps hardly lighten the gloom of the underground cavern. It is a small cave about fourteen yards long and hardly four yards, wide. Its walls are covered with smoke-encrusted tapestry that reeks of stale incense. If you draw this tapestry aside, you see that the walls are the rough, smoke-blackened walls of a cave. Gold, silver, and tinsel ornaments gleam under the glow of the fifty-three oil lamps.

During war days, the Bells from the Bethlehem church no longer make music in our living rooms by radio on Christmas eve. During war the lights that twinkle in the square about this church are effectively blacked out. But

"Christ's light still shines in Bethlehem Town
Where long-limbed camels stately stalk,
And matrons virtuously walk
In spotless headdress flowing down
About their ample-skirted gown.

"His light still shines in Children's eyes
That nightly feast on starry skies,
And intimately know the sheep
That shepherds on their hillside keep
On nights too heavenly for sleep.

"His light still shines above the lamps
In shrines where creeds make hostile camps,
For not in incense-stified air
His Presence breathes, but yonder where
The people walk in Bethlehem square."

Who knows the meaning of any Baby to the life of the world? Every baby is a bundle of infinite possibilities; and when you hold in your arms a baby, you hold that which may mean much for the future of the world. The value of any baby is so great that mathematics of astronomical dimensions are needed to calculate it in full. But this Baby whose coming made Christmas for men is so great that no comparisons can be made with any other child nor

with all other children. "In him was life, and the life was the light of men." One thing we like about the smile of the child at Christmas; it is that we can say: "It's your day; the Baby of Bethlehem gave it to you." One thing we like about the Christian ordinance of baptism; it is the great truth that the father and mother present their child to the Christ, who was once a baby in far off Judea. No other service in the Christian calendar is more beautiful, and none other is so inspiring to those who take vows of consecration and service.

Christmas—A Baby, the Babe of Bethlehem.

A SONG

When I think of Christmas, I think of A Song, The Song. It is not by accident that the church choirs practice the Christmas carols for weeks before the dawn of Christmas, that the gladdest and happiest music within the Christian hymn books is the music appropriate to Christmas; for Christmas was born with a song. The preface to Christianity was the song of the angels above the stone-marked fields where Judean shepherds watched their flocks by night, all seated on the ground, and the Angel of the Lord came down, and glory shone around. Luke tells the story with a simplicity and beauty that strikes the keynote in his gospel called by common consent the most beautiful book in the world. The song of the angel indicates the musical score for all Christmas music. He sang: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

The songs for Christmas are not songs of fear, but good tidings of great joy. The songs for Christmas are not selfish songs, but for all men everywhere. The Christmas story must be told to the ends of the earth, for it belongs to all nations, continents and races. The Christmas song centers about Jesus Christ our Saviour divine. The Christmas song indicates the goal that lies at the end of the Christian highway upon which the hosts of the Lord are marching, and singing as they march: "Glory to God in the highest, and on earth peace, good will toward men."

The music of the Christian message should go forth from our lives at Christmas. Keep the music ringing; keep the folks of God sing-

ing; there is no true Christmas that does not bring forth songs of joy and gladness at the goodness of the Lord in sending forth His son into the world as the Babe of Bethlehem.

Christmas—A Song. The Song of the Angels.

A STAR

When I think of Christmas, I think of—A Star; The Star. The first page of the New Testament tells the tale of the star that was followed by the wise men out of the strange lands in the East until it led them to the Christ child. They followed the star until it came and stood over the place where the young child was. The Cross on Good Friday, but the Star at Christmas. In the little streets of Bethlehem are displayed hundreds and hundreds of stars made of mother-of-pearl that tourists used to buy and treasure as their sweetest souvenir of the town which saw the birth of Jesus. On some part of your home is a Christmas star.

Stars are far above us. They are so far away that we need a new unit of measurement, the light year, the amazing distance that a beam of light will travel in an entire year, to reckon the distance above us are the stars that gleam so beautifully each clear night in this December. When one gazes at one of these stars one feels an upward pull, as though we want to go up there. The Christmas message is the message of the star; it is "Come up. Come up." God sends His son into the world to lift you to the infinite heights of heaven. The star beckons you upward; the Christ provides the means by which you ascend; and the Christmas star is an invitation to live with God and to live for God. And as the wise men of the East followed the star with its holy pull upon their lives, even so let us follow the Christmas star as it pulls us toward the Christ child whose coming makes us new, and puts a song in our hearts for joy at his goodness.

Christmas, A Star. The Star the Magic followed.

A GIFT

When I think of Christmas, I think of—A Gift, The Gift. The child was our Heavenly Father's Christmas gift to men and women in great need. It was the greatest Christmas package the world ever saw.

No wonder Christmas is the giving time of the year. No wonder men wear buttons to show that they have thought of those about them who are in need. No wonder it is the season of generosity and unselfishness.

For all those who came in touch with Jesus

brought gifts, according as God enabled them to give. The wise men laid their gifts of gold, and myrrh and frankincense before the quiet little babe.

At Christmas we shall be giving and receiving gifts. We miss the whole of it if we are like the lad who said to his pal: "Here's my present for you; what you got for me?" We cannot say thank you for the gift of God to us of the Christ until we have given ourselves wholly to him, enlisted permanently in His service, and embarked with Him on a Crusade for the establishment of His holy kingdom in

the souls of men, redeemed from sin by the sacrifice of Himself. We are continually giving ourselves through and with our lesser gifts, for Christmas, like

"The holy supper is kept, indeed,
In what we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungering neighbor, and Me."

Christmas, A Gift. The Gift of ourselves to Christ.

Christmas begins when we think of The Baby, the Song, the Star and the Gift.

"Merry Christmas!"

JUNIOR PULPIT

J. J. SESSLER, Ph. D.

A CHRISTMAS GIFT

OBJECT: A necktie wrapped as a Christmas gift.

STORY: This is the time of the year when we all look forward to Christmas. You see, I have already received a gift. (Hold up Christmas package) On the tag we read, "With love to Dad from John." I am going to open it and show you what John sent me. It is a lovely necktie. We boys and men can always use a necktie. (Continue looking into the package) I am wondering whether there is anything else in this package. Frank, will you come here and examine it? (Frank looks through package) Well, Frank, have you found anything more? (Frank will answer in the negative) Frank does not seem able to find anything. But I know there is something else. I will tell you what it is. It is love.

But, you say "We cannot see love." There are many things in this world that we cannot see but which are here and very real nevertheless. (Drop empty package) What drew this package downward, why did it not go up? There we have an invisible force called gravity which draws everything toward the center of the earth. We cannot see gravity but we know it is there. We cannot see love but I know that there is love wrapped in this Christmas gift.

The word "gift" comes from an old Anglo-Saxon word meaning marriage. We know that when two people get married they love one another. At a wedding we see two such people getting married. Then they start housekeeping. It takes more than two persons to make a happy marriage. There is more to marriage than just housekeeping. That something more is what you cannot see. It is love. This

necktie is a wonderful gift. It is wonderful because it was given in love. Wrapped in every gift we give, there should be love. It is the main thing in any gift. "The gift without the giver is bare." I could go to the store and buy this tie, but the thing I am happiest about is that John gave it to me. When he gave me this gift, he gave a part of himself, and that part is the love in his heart for me.

Christmas is a time of love. It is the time of the coming of Christ. "God so loved the world, that he gave his only begotten Son." God gave us Jesus. Why? Because he loved us. The very first Christmas gift, Jesus Christ, was given to us with the love of God. We give gifts to one another on Christmas Day because "God so loved the world that he gave his only begotten son."

This necktie is a fine gift but it will wear out. However, the love of John which he wrapped into the package will remain. Long after the tie is worn out and discarded, I will still be remembering John's love. Love for others is never lost or wasted. The apostle Paul wrote in the Bible, "Now abideth faith, hope, and love, these three, but the greatest of these is love." John's gift of love will go on and on.

On the first Christmas Day more than 1900 years ago, God gave us Jesus. Why was that so wonderful? Because Jesus is God's Son. Just think of how hard it is for a father and mother to give up their son. Do you think it would be easy for your father and mother to give you up? God gave us His greatest gift when He gave us Jesus. He must love us very much to have done that. God gave us His love when He gave us Jesus, just like John gives me his love when he gives me this necktie.

So Christmas is a time of love. We wrap love in our gifts because God sent us His love when He gave Jesus to us. A boy in an orphanage received a basket of fruit on Christmas Day. Other boys received baskets of fruit also,

ate it all on that day. But this boy
basket of fruit on his window. When
ay he did this, he said, "I want to keep
ent so people can see that someone
r me on Christmas Day." That boy
more of the love that was packed in
et than of the fruit itself. The mean-
Christmas is that God sent His love in

THE NEW YEAR

S: Two Calendars (One of the past
another of the new year).

In my hands I hold two calendars,
the past year and the other for the com-
Looking at the calendar of the old
remember many things which have hap-
Turning to the calendar of the new
m filled with anticipation, wondering
new year has in store for me.

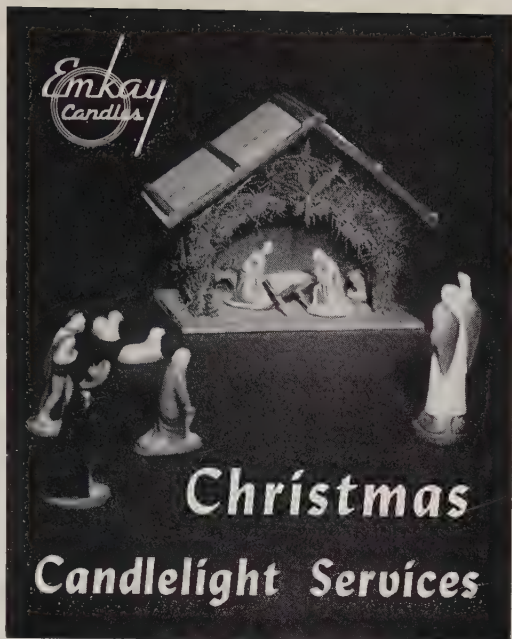
we try to recall some of the events
occurred in the past year? (Turn to
12) Here is the twelfth of February
e all know is Lincoln's birthday. Re-
we learned that Lincoln was called
Abe." It would be wonderful if peo-
us as "Honest George" or "Honest
But, no, that did not become our
r sometimes we took just one cooky
ere not supposed to have, or we cop-
answer from our classmate's arithmetic
Alas, we have not lived up to the ex-
Lincoln.

er, (Turn to February 12 of the new
in this coming year, there also is a
12. What an inspiration that gives
ake up our minds, we will try again.
we determine to succeed in following
ple of "Honest Abe."

turn over the pages of the calendar
d year. The first Monday in Septem-
bor Day. Labor means work, does it
e are reminded that Jesus said, "My
orketh hitherto, and I work." Jesus
nd we, too, ought to work. But we
h shame of the tasks we have left un-
d both at home and in school.

n again to the new calendar. Is there
this new year set aside especially to
or? Indeed there is a Labor Day on
alendar. God is saying to us, "You
her chance, I know that you can do
With renewed hope, we square our
to the tasks before us.

n two pages of the old calendar and
a moment as our eyes spy Thanksgiv-
That reminds us of the legend of
o Angels." One morning two angels

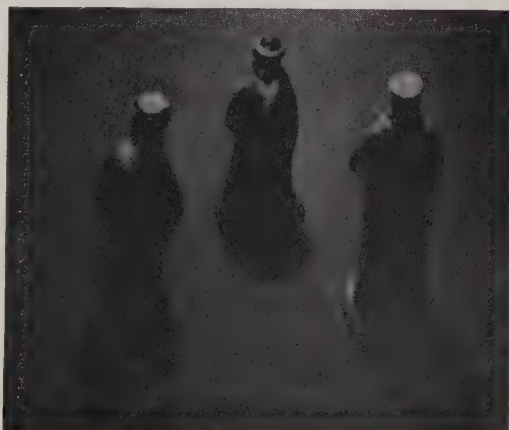


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with bags came down from heaven to collect the prayers of men. They decided to divide the work. The angel with the small bag planned to gather the requests and the complaints. The angel with the large bag decided to collect the praise and "thank you" prayers. Both returned to God greatly discouraged. The angel with the small bag had to make three trips for there were so many requests and complaints. The other angel searched all day among people who seemed to have all their hearts desired. He returned with only one "thank you" prayer in his big bag. Each gave God his bag. Then God comforted them saying, "One of my loved one has given me thanks."

Now, we ask ourselves, "Do you send 'thank you' prayers to God?" We are forced to acknowledge that we have been ungrateful, we have received many good things but forgotten to be thankful. We have again failed.

We turn with expectation to the calendar of the new year. With excitement we find the November page. We will again have a Thanksgiving Day. This turns our dejection to joy; we have another opportunity to be thankful. We remember the legend of "The Two Angels." Did they only come to earth on one day in the year? The legend does not say. We must always be thankful every day for, who knows, the "thank you" angel may arrive at any time. We must not disappoint him.

Again we cast our eyes upon the calendar of the old year. We discover that at least one day in seven is indicated in red ink, and that is the Sabbath Day, Sunday. Our thoughts go back to the book of Genesis, to the story of creation. God worked six days and rested on the seventh. Then the Fifth Commandment says, "Remember the Sabbath Day to keep it holy." Let us think of what we have done during the past year on these fifty-two red letter days. Have we kept them holy? Have we used them for the worship of God? Have we attended Church and Sunday School? We must shake our heads and admit that often we stayed in bed, sometimes we went on a picnic, other times we went visiting, and also tried to find other excuses for not worshipping. We have not always obeyed the Fifth Commandment.

We turn again to the new year's calendar. We feel that we must make amends. How happy we are to see that upon the new calendar there are, also, fifty-two Sundays. We can, we will, we must obey that law that God has given to us "Remember the Sabbath Day, to keep it holy." With new determination we will do our best to worship God in the Church and Sunday School every Sunday.

Once more we turn to the calendar of the

old year. We are reminded that in a year there are three hundred sixty-five days. Have we always done our best on every one of them? We must admit that we have fallen short of the mark. Many times we have put off until tomorrow what we should have done today. Tomorrow has never come and much has been left undone.

With joy we turn to the calendar of the new year. Here, too, we have three hundred sixty-five days, each day a new opportunity. If we do not do a good deed today, January first, we will never be able to do it on this day. Anything we do today is done once and for all. We cannot go back and change anything. We can choose—how we will use the day, but after the day is over, nothing can change it. Firmly we resolve to live each day in this new year as best we can. God will help us to do our best if we but ask Him.

THE TWO FLAGS

(A Patriotic Story)

THE worship service was over. The people quietly left the church. As they walked down the aisle they shook hands and wished one another health and happiness. Some lingered long, happy to see old friends. The janitor locked the doors. All was quiet now and a great hush fell upon the building. The sun came streaming through the stained windows, throwing many colors against the walls and the pews. It was a sacred place because people had been there to worship God.

A special feature of the service that morning was the dedication of two new flags—the flag of the United States and the Christian flag.

"Only we can know what a church is like when not even one person is present," said the cross on the Christian flag.

"It is very quiet here," replied the stars and stripes of the flag of the United States. "I should be very lonely here if you did not stand beside me."

"I, too, am glad to have your companionship," answered the cross. "I am the cross of Jesus, and everyone in this world should be lonely without Jesus."

"You are very old, aren't you?"

"Yes, it is many years since Jesus was crucified on me. I shall never forget it. How can anyone ever forget it? That is a long time ago. I am very old. I am older than any flag in the whole world. Among the flags of the many nations you are rather young. I remember so well when you first were made into the flag of the United States. The stars and stripes were so beautiful. At first there were only thirteen

And then as new states joined the Union, stars were added until now you have forty-

How long have you been in America?" asked the star and stripes.

"I was here long before you were. I first came here with Christopher Columbus. I was with him in his ship. That was a long journey across the ocean in that old sailing vessel. It took us many months to get here. Sometimes Columbus thought he would never get here. But he was so discouraged he knelt down and begged me to pray. Then I gave him new courage. What a great day that was when we landed on these shores. Columbus was so happy that I helped him so much that he first called this country 'The Land of Our Saviour.' I came back again with the Pilgrim fathers and mothers, and with many thousands of people who came from Europe to live here. So I have come to stay here forever. I love every country in the whole world."

"It was pretty hard going," answered the Star and Stripes, "when there were only thirteen states in the Union and I had only thirteen stars. It took a long time before we were one big nation of forty-eight states."

"I know all about it," replied the cross symbolically. "I saw the struggle of the thirteen colonies. I helped George Washington in the Revolutionary War. Whenever he saw me he thought of Christ. I was with Abraham Lincoln in those dark days of the Civil War. Yes, I have been with this nation from the beginning and I hope to be with it forever."

"You and I look very much alike," observed the Star and Stripes. "I mean that our colors are the same—red, white and blue; the red of the cross, the white of the lily and the blue of the sky."

"But those colors mean more than that," replied the cross. "Red stands for sacrifice, as Christ sacrificed and died on me. White stands for purity of heart which knows no sin or bitterness. And blue stands for loyalty to Jesus and our country."

"I shall never be lonely in this church or anywhere else as long as you can be with me," said the Star and Stripes. "We belong together. As long as the people of the United States are loyal to you, the cross and to me, the stripes, then our country will be safe." And now evening had come. In the deep silence it seemed as if the angels sang. "The Lord of His holy temple, let all the earth keep silence before Him."

THE LION, THE EAGLE, THE SUN AND THE CROSS

(The Greatest of These is the Cross)

A very old church stood in the downtown section of the city. People of all races—white, brown, black and yellow had moved into that neighborhood. These people were very poor and lived in old and untidy tenement houses. So many kinds of people living so closely together must learn to live together and be friendly.

The old grey stone church invited everyone and anyone to come to worship God. Italians, Germans, Negroes, Chinese, Japanese, English, Hungarians, Greeks, Americans and many others, all sang the same hymns and prayed together. In Sunday School there was the same mixture of many kinds of boys and girls.

There was one class of four boys which was of special interest. One was a Negro, the second was a Japanese, the third a boy who had recently come from England, and the fourth was born in America. Usually these four boys got along very well but sometimes they quarreled and then one or the other would say some sharp, biting words about the Negroes, Japanese, the English or the Americans. The teacher told them again and again how necessary it is for all people to live together as friends.

For next Sunday's lesson the teacher asked each one to bring to class the symbol of the country where either they or their parents were born.

"What is a symbol?" asked the Japanese boy.

"Well, that is hard to explain," said the teacher. "Last Christmas we talked and sang about a star. Of what does that star remind you?"

"Of Bethlehem, where Jesus was born," replied the English boy.

"Exactly," said the teacher, "the star is the symbol of Bethlehem. Next Sunday I would like to have you" as he pointed to the English boy, "tell me what the symbol of England is; and you," as he pointed to the American boy, "to tell me what the symbol of the United States is; and you," as he pointed to the Negro boy, "tell me what the symbol of the Negro race is; and you," as he pointed to the Japanese boy, "tell me what the symbol of Japan is. You may ask your fathers and mothers to help you."

On the next Sunday all four boys were present.

"Did you all look for symbols?" asked the teacher.

"Yes," said the English boy, "the symbol of



England is the lion. I think it is the finest and best symbol. The lion stands for strength and courage. He is the king of all beasts."

"And what is the symbol of the United States?" asked the teacher.

"That is easy. I found it on our money. Look, there it is," said the American boy as he pointed to the eagle on a quarter dollar. "His wings are spread as if ready to fly. The eagle is the noblest of all birds. A lion can only crouch on the ground, but the eagle can rise up and up, and fly above all other beasts and birds. This symbol of the United States is the best of all."

"That is very good," said the teacher. "But what is the symbol of Japan?"

"Well, I looked up the word Japan," said the Japanese boy, "and the dictionary says that it means 'the land of the rising sun.' And my father said that the rising sun is the symbol of Japan. Here is a picture of the rising sun. This is really a good symbol for Japan. Japan is the furthest to the East and since the sun rises in the East, it shines on Japan first. I think the sun is a better symbol than either the lion or the eagle."

"What symbol did you find?" asked the teacher of the Negro boy.

"The truth is, I could not find a symbol of the Negro race," he replied. "I asked my teacher in school and she did not know; I asked my mother and she did not know, then I asked my friends and none seemed to know. Finally my mother said that she had heard the colored preacher speak of the cross as a symbol. She told me the cross was the symbol of the Negro people, and not only the Negroes but of the English, Japanese, American and every Christian like us in the whole world. I have a little cross here. Look at it! It is the best symbol of all. Our Lord died on that cross. He loved us enough to die for us on that cross. You cannot get to heaven without that cross. The lion, the eagle, and the rising sun may be alright but they are not good enough; not good enough for everyone. The cross is for everybody. That is my symbol. After all we want to get to heaven, don't we? We cannot get there without Jesus who died on that cross. The cross is the symbol of God's heaven."

When the Negro boy was finished, the teacher asked the other three which of the four symbols they thought was the best. They all agreed that the cross of Christ was the highest and best symbol of all.

ILLUSTRATIONS

WM. J. HART, D.D.

Why I Like the Bible

Psa. 119:70. "I delight in thy law."

In a letter to the Editor of The Christian Advocate, a reader gave these reasons for his love of the Bible:

I like the Bible because it is the best textbook on ethics that has appeared on earth. Its treatment is so perfect that no mind possibly could improve it.

Next, I like the Bible because its biographies do not hide the weaknesses, indiscretions, or crimes of its characters.

Then this Book contains the principles and specific directions for guiding human action into and through channels that make it possible for each life to develop in perfect harmony with the divine laws of the universe.

The Bible reveals to man the nature of the primal cause of things—be they stars, planets, or sentient beings.

And lastly, if its one injunction, "Be still and know that I am God," were obeyed, we would become conscious of God's living pres-

ence, purifying, refining, and expanding our souls.—L. R. Bowdish, Middleburgh, N. Y.

He Knew His Bible

Psa. 1:2. "And in his law doth he meditate day and night."

Rev. Dr. James H. Taylor, of Washington has for years maintained a Bible class for his young people. One of them went to a college where a professor of philosophy spoke disparagingly of Christianity. But in the discussion that followed, the student completely confounded the professor, because the latter did not know his Bible, and the boy did.

Like every other alive person, I am constantly conning proposed remedies for the ills of our time; but I see no reason to alter my deep conviction that the best service to be rendered to our generation is to indoctrinate our youth with the teachings of Scripture.

Young people must bear the brunt of the day's temptations. So, by home instruction, by the Sunday School, and by special classes and

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private study, we should carry out the Psalmist's admonition, "Wherewithal shall a young man cleanse his ways? By taking heed thereto according to Thy word."—*William T. Ellis in The Christian Herald.*

"More Things Are Wrought By Prayer"

Neb. 4:9. "We made our prayer unto our God."

On January 16, 1942, a United States Navy torpedo plane, launched from a carrier, ran out of fuel in mid-Pacific. Thirty-four days later its crew staggered ashore on a small island 500 miles to the southeast. Aviation Chief Machinist's Mate Harold Dixon wrote an account of those thirty-four days for *Life*, which also appeared in *The Reader's Digest*. The author was awarded the Navy Cross for "extraordinary heroism." From the article is extracted this incident:

"We knew that if we didn't get rain we wouldn't last long. It was Gene (the Radioman) who suggested that we pray for help. I had been thinking about that, too, but had been ashamed to make the suggestion.

"In the blazing sun, surrounded by the sharks and rolling waves, we held the first of what became a daily prayer service. Each of us mumbled his way through a prayer, then asked God to take care of our loved ones back home if we should die, and also to look after our shipmates at sea. We also asked for rain to drink.

"Hardly had we stopped praying when a tremendous black cloud appeared, and rain poured from the heavens. The deluge lasted five minutes and we had our first drink in five days.

"On the evening of the sixth day we sang such words as we could remember of *When The Roll Is Called Up Yonder* and the *Little Brown Church in the Vale*, and once more asked for rain and food."—*Reader's Digest, June, 1942.*

Keeping Christmas

Matt. 2:11. "Fell down and worshipped him."

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas.

And if you keep it for a day, why not always?

But you can never keep it alone.

—From Henry Van Dyke.

Christmas Bells

John 3:16. "God . . . gave his only begotten Son."

Wake me to-night, my mother dear,
That I may hear
The Christmas Bells, so soft and clear,
To high and low glad tidings tell,
How God the Father loved us well;
How God the Eternal Son
Came to undo what we had done.

—John Keble

Christmas Music

Luke 2:14. "Glory to God in the highest."

I do not know a grander effect of music on the moral feelings than to hear the full choir and the pealing organ performing a Christmas anthem in a cathedral, and filling every part of the vast pile with triumphant harmony.—*Washington Irving.*

Canary Sang "Silent Night"

Ecc. 12:4. "The voice of the bird."

It happened at First Church, Los Angeles.

One Christmas Sunday a good woman brought to church a canary which had been trained to whistle "Silent Night."

It happened that a special offering in behalf of the poor was to be taken at the close of the service, and the preacher, in placing the bin near to the radio microphone, announced that whenever the bird started to sing everything else would stop.

Throughout the entire hour the little canary sat perched on its swing, preening itself and watching the congregation. But not one note did it sing!

The time had come for the offering to be taken for the poor, and the preacher, with reckless daring, said, "If anyone in this congregation will give me \$100 that bird will sing."

Instantly the hand of George Shugers, a popular member of the congregation, shot up, and the preacher announced, "George Shugers, \$100."

As if someone had pressed a button, the bird began to sing. Many believed there was some trick in it, but all applauded vigorously.

Then, as if he had not taken enough risk already, the preacher again announced: "Give me another hundred dollars, and that bird will sing again." He thought he knew canaries, and he thought he knew his congregation. But Mr. J. J. Weinman's hand went up, and before the preacher could complete the announcement of her pledge the bird started to sing. Perfect teamwork!

In the full flush of overconfidence, the preacher took a chance a third time. "Give me

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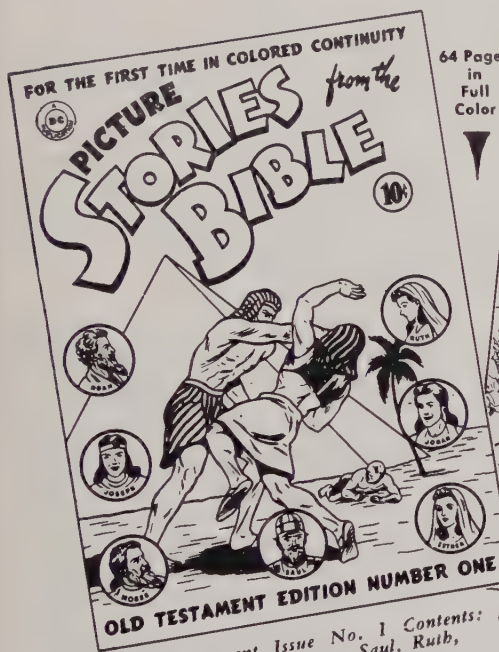
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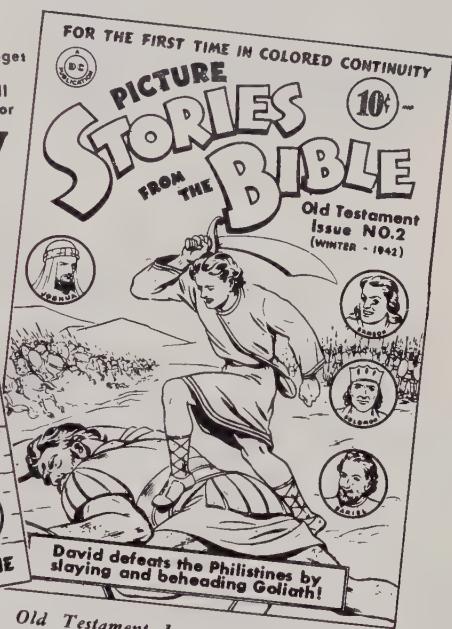
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one more hundred dollars for the poor, and I will have the bird sing a third time," and C. A. Parmelee accepted the challenge. The bird, not to be outdone, sang lustily.

From that time on the little songster kept up a continuous flow of melody, singing "Silent Night, Holy Night," while the pledges came rolling in. It was a record collection, with almost \$5,000 contributed.

But the woman would not sell the bird to the preacher!—Roy L. Smith in *The Christian Advocate*.

The Best Loved Name

Matt. 1:21. "Thou shalt call his name JESUS."

Therefore, though the one whose birth we celebrate deserves the titles: "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace"—though he merits all these, the name by which we love him best is the one given in the first gospel: "Thou shalt call his name Jesus, for he shall save his people from their sins." It is a Savior from sin that we need. And such a Savior he is.—Dr. R. W. Sockman.

Feel of Child's Hand Found Way to Restored Confidence

Luke 9:47. "Jesus . . . took a child, and set him by him."

To the Editor of The New York Times:

Could I but feel the clasp of a little child's hand in mine during an air raid, I am sure my courage would be supreme.

Last Sunday afternoon, during the presentation in our church of a Christmas pageant, there was a moment of utter darkness. All lights had been extinguished. I suddenly felt the grasp of my hand by the little blonde, blue-eyed girl who sat by my side. Quiet was restored to her little body as she felt the pressure of my hand over hers.

My soul thrilled at the thought that I had been able to give her confidence in a moment of fright. God grant that there may always be little children to clasp our hands, come what may—Isabella W. Ketcham.

East Orange, N. J., Dec. 31, 1941.

Christmas in NO MAN'S LAND

Luke 2:15. "And see this thing which is come to pass."

On Christmas of 1915 at Ypres and Festubert the British and German troops came out of their trenches and mingled in No Man's Land. Accordions and mouth organs made music, the men sang in two languages; and tobacco, chocolates and mechanical lighters were exchanged. Thereafter many a muffler made by the good ladies of the parish for Our Boys

warmed the shoulders of an enemy.—*The N. Y. Times Magazine*.

Found Money Under the Christmas Necktie

Matt. 13:44. "Like unto treasure hid."

Sometimes we have treasures of which we are not conscious. This is illustrated by a story related by the United Press of a man in Texas. This man had so many neckties as Christmas presents that he put away three of them in the boxes without taking them out to examine them.

When the next Christmas was approaching he removed the ties from their boxes, and was surprised to find a five dollar bill pinned to one of them. The money had been under there for 12 months, and yet he had failed to realize the fact.

Returned to Her Sunday School Teaching

II Cor. 11:23. "In labors more abundant."

I walked home with her.

It was a quiet Sunday afternoon, sunny, warm, kindly.

"So you have gone back to the Sunday School?" I asked, addressing the woman black at my side—a woman with white hair, gentle eyes, but firm chin.

"Yes," she said.

"Have you had many?"

"Seven girls. I usually have a class of eight but Mary is ill. I shall be going to see her to-morrow."

"Busy as you are with war-work?"

"One can always make time," she countered. We went on in silence.

Presently I said: "What made you take up Sunday School work again?"

Her answer was startling. She said: "I lost my husband in the last war and my only son died this."

I knew it well enough; but for a moment I did not quite understand the significance of her reply.

"You see," she explained, "the world is full of clever men; but there never will be peace till the world is full of good women—mothers and wives who believe in God, who know God and who try to serve Him, and who bring up the little ones to love God and their fellows. So as you see, I have asked if I may help in the Sunday School doing my very little bit toward bringing girls into a closer walk with Him."

I do not know how this brave answer struck you, but it seemed wonderfully convincing to me.—H. L. Gee in *The Methodist Recorder*, London.

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Christmas Poetry

Luke 2:13. "Praising God, and saying, "Glory to God in the highest."

THREE HOLY THINGS

Humble things are holy things!
For where the Lord Christ lay,
A humble manger formed His bed,
His pillow, common lay.

Human things are holy t'ings!
Christ came in human form,
But Mary's love gave strength to Him,
Her body kept Him warm.

Growing things are holy things!
A God-implanted seed
Rooted in a baby's heart
Till Babe was Christ indeed.

—By Warren H. Bright.

December 31

Psa. 90:9. "We spend our years as a tale that is told."

We gather them day by day,
Three hundred and sixty-five,
And then with the last we say,
A year we have b'en alive!

Winter followed by spring,
Spring by summer and fall,
A year is the finishing thing
And lo! We have lived it all.

We gather them year by year
Till the last bright sun shall fade,
From the cradle to the bier,
And thus a lifetime made.

We run out the seasons four,
Winter, spring, summer and fall,
Cometh a tap on the door,
And, lo! We have lived it all.

Seasons of pleasure and strife,
This seems to be the plan,
And the finished thing is a life,
The ultimate end—a man.

—Edgar A. Guest.

An Ever-Present Help

To read "Three Men on a Raft" in the June *Reader's Digest* is to sense keenly some of the horrors which accompany war. But there is a deeper significance to be found. This article shows, as always, that man is at heart very religious. When every human effort had failed, the men who were thus stranded on their small four-by-eight-foot rubber raft for thirty-four days called upon the Eternal. And we muse, "How tragic that one should have to be brought to such a condition to sense his need of Other help." Perhaps the war will sober us a bit—we who scarcely know what hardship is, we who have placed our faith in our own abilities.

It was one of the younger men who made the suggestion that they pray. The man of twenty-two years' sea experience admitted he had been thinking of the same thing but was ashamed to suggest it. Why? Was it because he felt guilty about dragging God into his life in the hour of emergency when he had forgotten Him in pleasanter times? Not necessarily.

I have known many people to be actually embarrassed when you spoke about God to them. For too many of us, as no doubt for these three men, God has been a great, unknowable, far off, austere sort of Power rather than an intimate, ever-present Spirit of love and understanding and help.

Not only did the men pray every day, but they sang such words as they could remember of "When the Roll Is Called Up Yonder" and "Little Brown Church in the Vale." What a travesty that they had no better help than these songs could afford! What an indictment upon the type of religious instruction they had received. Get out an old hymn book and turn to these two songs. Note the semi-jazz tempo of both the music and the words of the first and the sentimental ballad-like nature of both music and words of the second. Not very much strength or assurance for such an hour of crisis!

If only those men could have reached back into their lives and caught up the sturdy, rugged, sure strains of:

O God, our help in ages past,
Our hope for years to come . . .

How great would have been their comfort if they could have had company with the calm, soothing, assuring rhythm of:

We may not climb the heavenly steeps
To bring the Lord Christ down; . . .

But warm, sweet, tender, even yet
A PRESENT help is he;
And faith has still its Olivet,
And love its Galilee.

Certainly this should be a lesson to us who are leaders to use for the help of those who seek it, only the best of the aids to worship. Surely it should raise in the hearts of all who attempt to follow the Christian way a demand for that type of teaching and material which will minister vitally to their spirits in the hour of need.—Leslie R. Smith, in the "Christian Evangelist."

Younge People Guide Older Peopple During the Blackout

Psa. 122:9. "Because of the house of the Lord our God I will seek thy good."

The "blackout" enforced in England when war began in 1939 presented many difficulties, especially to the older people. Dark nights it was uncomfortable and unsafe to be on the streets. Many churches had to change the hour of service, and quite frequently, at first at least, churches discontinued evening services of worship.

A man from Newcastle-on-Tyne, however, attended a village church, and there he found an idea in operation which he commended through the church paper to others. Said he: "The young people (the crusaders and others) are offering to conduct the more elderly people to and from their homes. This should have very good results, and I hope other places may profit by the suggestion."

The young people in this particular village certainly rendered a beautiful service to their elders; and doubtless many aged people, who otherwise would be compelled to forego the privilege of the evening meetings, appreciated the valuable service thus rendered to them by the youth of the community.

THEY LIKE SERVICES: "In the big storm that hit _____ on August 30, we were unable to have our outdoor service. But

about 1700 fourteen men on guard duty asked if they could have some kind of service, as many of them had not missed services in many years.



We couldn't find any shelter so we said some prayers and a sermon standing out in the wind and rain. The desire of these men to attend church under most adverse conditions impressed the officers and myself very deeply." (Chaplain Eugene J. Reilly).

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CHURCH AND SOCIETY

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Christmas Reflection

Ephes. 5:46. "Redeeming the time."

What would you do, if you knew that *tomorrow* was to be your last day on earth? John Wesley was once asked the same serious question and he gave it a serious reply. With no hesitation, he quickly and firmly responded: "I would get up as usual, have morning prayers, and proceed to Tewksbury where I have an appointment to preach." Many of us, methinks, would want to change our plans a little for that tomorrow. Many more would like to, if they could only revise their habits and convenience. Still more would give it no thought or concern, whatever. For what care they concerning time, God or eternity? We recall an epigram which has some pungency here. A lawyer was explaining the distinction between business, charity and theft; rather strange companions, we'd say. "Business," he said, "is when and where you give service for profit; charity is when and where you give service with no profit; and theft is simply taking other people's property with no service." We know a lot of people who would not take another's pocketbook, but who have no compunction in stealing God's time.

Armistice Reflection

Rev. 18:2. "She is fallen! Mighty Babylon is fallen!"

It is strange to think of the day as the anniversary of the end of the first World War. With our armed forces charging through northern Africa and guarding the southwest Pacific, in Alaska and other points—we are hardly celebrating peace. The war that ended 24 years ago, cost the United States alone 317,000 dead and wounded. There were 57 declarations of war between nations, and cost the Allied Nations together \$337,846,198,657; in the fighting forces of the Central Powers (Germany, Austria-Hungary, Bulgaria and Turkey) there were 19,500,000 men. The Allies had more than twice as many. The United States, Great Britain, France, Greece, Italy, Japan, Montenegro, Portugal, Rumania, Russia and Serbia together had 39,876, 864.

As will probably be the case of the current war, that one ended abruptly. The collapse was like the crumbling of an egg-shell, which had been hollowed out inside. The Austro-Hungarians were beaten on October 24, with the capture of 300,000 men and 5,000 guns. On November 3, they signed up for peace at Allied terms.

Germany was thus left alone, weakened and surrounded by determined enemies. Mutiny broke out in the German fleet. Uprisings took place in Berlin and other places. The Kaiser and Crown Prince fled to Holland. On the morn of November 11 (5 a.m.) German representatives met Marshal Foch and other Allied leaders in a railway car, the same one in which Hitler brought the French to terms, and signed an armistice to take effect six hours later. So war ended, which left untold millions murmuring resolutely that there would never be another war. But later events proved that this was wishful thinking, rather than stark realism. Peace will come, no one knows the day or hour, but come it will. Peace will come through a rain of shell fire and broken promises. Even peace has its price.

Spirit of Truth

Jno. 14:17. "The spirit of truth."

Jno. 16:17. "Nevertheless, I tell you the truth."

The proper development of mankind must first precede any reformation of the world. A religion that ignores social ethics and a practical morality is as helpless as a gasoline motor with defective spark plugs. That is why so many "revivals" of religion peter out so quickly. A real renaissance of religion will not rest so much upon dogmatic authority or mysticism as upon a new and more thorough knowledge of spiritual truths in the extension of scientific thinking to spiritual realities. Jesus expected much more of us than we have yet delivered, when He declared "greater things than these shall YE do, because I go unto my Father." Among the many Utopias for the "new heavens and the new earth" is economic determinism. But how can the equal distribution of income solve our world problems when individual differences are so marked in the economic field? Even nationalism and patriotism, each noble virtues in themselves, often erect national barriers around themselves, because of the pathological nationalistic spirit of extreme nationalistic groups. In contrast, when the new Spirit, the Holy Spirit of God, enters men and nations, we shall enjoy new faculties of knowledge and the extension, broadening and deepening of the human intellect. But only when regeneration precedes reformation shall we have this new consciousness capable of solving our national, international economic and cultural problems.

Our Country is at war and we must defeat our enemies, but God and common sense do not want us to defeat ourselves. God does not reveal all truth at once. He knows that there



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† ch. 36, 24.
* ch. 34, 25.
† ch. 11, 16.
† ver. 28.
Joel 2, 27.

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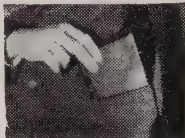


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re some things we "cannot bear now" or even interpret rightly. The "things of the Spirit are spiritually-discerned." We may call it progressive or creative revelation. Terms are only sign-posts anyway. What is most vital is the Spirit of Truth." How mankind needs it this Christmas—a new way and a new technique that is practical, realistic and spiritual!

Autumn Reflection

Mark 4:29. "The harvest is come."

Rev. 14:15. "The time has come to reap."

We are an alert and observing people—we Americans, in the main. But there are still a few citizens with "eyes that see not and ears that hear not." We took a trip into the country before the gas-rationing went into effect and were amazed at the number of autos doing the same. Many were travelling more than 35 miles per hour, too. Now what did the occupants see? Did they see the field corn-huskers hard at work and happy at it? Did they meditate and thank God that the crop looked so fine and that corn bread rather than corn whiskey would get a large part of this Divine Harvest? Were they happy and thankful as

they made their trip and did they try to make others happy?

Some persons take their troubles along with them—you know. You've met persons, who, although happy at present, are fretting and wondering if their happiness will continue for the evening, next month and next year. And still they quote, "sufficient unto the day is the evil thereof." But why destroy present happiness with a distant misery which may never come at all, or we may never live to see? And the apple trees! How odd it seemed to see many trees, with no leaves, yet with bushels of either yellow or red apples sticking to the stems. And they told us that hunters were spotting pheasant coverts, where they had seen the birds, but they may forget the spot by the time the season opens or the birds may have moved on to some fairer fields. And soon the deer season opens in Michigan, and these deer had better not wander out of Ohio, where they are protected and over to Michigan, or other states, where they are not. Yes, some of us love the countryside, its brooks, streams, hills, fields and greatest of all, its folks. There may not be "gold in dem dar hills" but there is something more vital and precious, especially

when hatred, like a cancer is eating the souls of men. Urban America could well use a little more of this pioneer spirit, hardiness, resourcefulness and godliness. And God and man made this country and it is ours. With God's help, we purpose to hold it from the heels of oppression, both from without and within. May God bless America!

God's Gift—Our Boys

Luke 15:23. "Let us eat and be merry."

Rev. 12:12. "Rejoice ye heavens and you who live in them."

We shall not forget our "boys" here or "over there" this Christmas. We've just read an Army Menu for Christmas Dinner at the Camps. Of course, no one will try to argue that the meals will be cooked as mother could prepare them, or that the turkey will be as crisp and brown as grandmother could make it, but the menus are attractive. What think-est thou of a dinner that will include fresh fruit cup, cream of celery soup, roast young turkey, dressing and giblet gravy, cranberry orange relish, celery, olives, mixed pickles, radish roses, snowflake potatoes, green beans, tomatoes, corn pudding, hearts of lettuce with Russian dressing. But why continue? Well, if the boys are happy, we'll forego our turkey, it would probably be a pretty tough bird anyway. So pass the hot rolls, butter, mince pie, pumpkin pie, ice cream, sponge cake, grapes, oranges, apples, mixed nuts, mints, hard candy and coffee. Not so bad, brother, but you should have seen their Thanksgiving food fiesta. If armies "travel on their stomachs," these boys are going far. God bless them all!

"That's Lovely," Said the Boy

II Peter 3:13. "Nevertheless we, according to his promise, look for . . . a new earth, wherein dwelleth righteousness."

The minister found out when the grocer's boy was making his calls, that the lad wanted to be a rear-gunner. So the two had brief chats occasionally.

One day the minister showed the lad a brief article for young people in the church paper. The writer advised his readers to turn to hymn 910 of the Methodist Hymn-Book (English), but the boy had not seen it. Being interested, however, he asked the minister what the hymn was; so the latter read it to him. The minister began:

"These things shall be: a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls
And light of knowledge in their eyes.

They shall be gentle, brave, and strong,
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.

New arts shall bloom of loftier mold,
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is paradise."

The boy continued silent for a moment after the reader finished. Then looking thoughtfully at the man, he said slowly: "That's . . . that's lovely, sir, isn't it?" He had never heard it before, and was touchingly impressed.

The author of these lines, John Addington Symonds, was born in Bristol, England. Because of a weak constitution, however, he spent much of his life in the healthful Swiss Highlands. He had a brilliant record at Balliol College, Oxford. His hymn became familiar to soldiers during the First World War, and was widely used in the camps. Probably the soldiers shared the feeling of the lad who said, "That's lovely!"

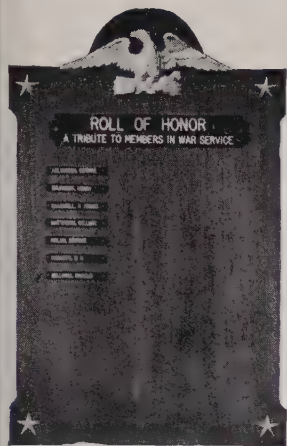
"Let Her Walk"

Matt. 6:32. "These things, the pagans do."

There is much latent fire in the Modern Church, provided it can be stirred. We are not as the "pagans" whom Jesus scored for their fretful worries, fears and anxieties. When a Christian puts his hand in God's hand—he will not lose his way. A. J. Kempin tells the story of a brother preacher who was expounding the art of Church Giving. Gradually warming to his theme, he dramatically declared: "Brethren, this church ought to walk." One of the deacons, an elderly man, assented with a loud "Amen, let her walk!" The minister continued, "Brethren, this church should not only walk, it should run." The old deacon again responded, only louder, "Amen, let her run!" The preacher made his third point, "Brethren, this church should not only walk, and run, it should fly; but it will take money to make her fly." The old deacon shook his head—then mumbled: "O well, let her walk." It is hard to say, that many put their hand in God's hand but only to prevent God's hand from "digging" into their pockets.

No need to kiss and make up if one uses the right make-up. . . He who learns through his head, but not through his heart, may be accurately graded as a half-wit.

Some of our oldest family trees are now bearing nuts. . . Even if a lass offers a Scotch lass a kiss on his forehead to enlist, habit makes him say, "Na, na; wait till the price comes down a bit."



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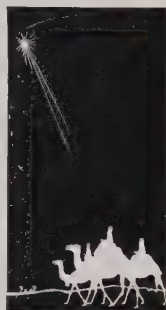
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BOOKS REVIEWED

A BASIS FOR THE PEACE TO COME

The Merrick-McDowell Lectures at Ohio Wesleyan University. Abingdon-Cokesbury. 152 pages. \$1.00.

What would we do with a victory?" asks this book. The work is an unusual one. Six men have made a contribution to its pages. After the book has been read, and re-read, the owner will keep it within easy reach. Often it will be referred to, both during the war and when terms of peace are being discussed. We are told that "even the League of Nations got no adequate interpretation before public opinion. It became a battle theme of a handful of speech-making senators who knew nothing about leagues and little about nations."

The men who have made their contribution to the work are influential both as scholars and as leaders of church and state; Bishop F. J. McConnell, Bishop of the Methodist Church; John Foster Dulles, Presbyterian layman and international lawyer; William Paton, London Editor of *The International Review of Missions*; Louis Pasvolosky, economist, author, and Special Assistant to the Secretary of State; Hu Shih, Chinese Ambassador to the United States; and C. J. Hambro, President of the Norwegian Storting (Parliament), and author of "How to Win the Peace." These names indicate the high quality of this book, and these men of vision speak both with restraint and with authority.—William J. Hart.

THE CHRISTIAN AND THE WAR

By Charles Clayton Morrison. Willett, Clark. cloth. 145 pp. \$1.50.

Dr. Morrison, editor of *The Christian Century*, never actually took a definite position on the question of pacifism or militarism. When war finally came to us with all its grim reality, he like the rest of us, found it necessary to leave the realm of academic discussion and come to a decision on the matter. A series of editorials in *The Christian Century* resulted. Requests for these led to printing them in book form, with certain necessary revisions. This book is the result.

Many problems are involved in such a situation, and Dr. Morrison tries to face them. In a state of war the person is required to subordinate his personal conviction when the life and liberty of his community are at stake. Even the conscientious objector who goes to a CO camp recognizes the authority of the State. Private conviction may become egotism in the face of a war condition. War as a fact, creates new conditions and situations. In speaking of war as tragedy Dr. Morrison states: "A tragic situation does not lend itself to ethical judgment and decision, and this because the essential thing in morality, namely, freedom of the will, no longer exists." Again he states: "What the world needs most is not conscientious objectors to war, but conscientious objectors to injustice. It would be easy to quote further, but space forbids."

Dr. Morrison unfolds his thinking for all to see. He is honestly seeking the light in the Christian way. We are all faced with this problem. For this reason, if for no other, this book deserves a wide reading. It does not settle the question, but it is a help to any man's Christian thinking.—W. R. Siegart.

PRIMER FOR TEACHERS

Margaret Slattery. Harper & Brothers, New York. pages. \$1.25.

experience speaks in these pages, for the author has given instruction and inspiration to Sunday-school teachers. The dedication defines the purpose of the book: "All TEACHERS who, being without special training, studying so that with increasing skill they may teach the greatest thing in the world—RELIGION—to the best force in the world—YOUTH—this Primer for Teachers is dedicated." Consideration is given in this book to such subjects as, "Imagination," "Technique," "Coveries," "Worship of God," "Ideas Are Dynamite."

"Listen, don't step on the picture of the church," exclaimed a six-year old "who had absorbed something of the value from what he had been taught concerning church." Such is one of the vivid illustrations given by the author. Beautifully, therefore, does the author combine illustrations with theories. Every person who has heard Miss Slattery speak at great conventions will realize that this book is captivating and informative—a work which will never disappoint the purchaser.

—Wm. J. Hart.

ANGELICAL ACTION.

Report of the organization of the National Association of Evangelicals for United Action)

Compiled and edited by the Executive Committee.

Published by United Action Press, Boston, Mass. 128 pages.

This is a report worthy of careful consideration. It proves to be the genesis of a movement which many regard as the most significant of the present era. It opens with the confession that we have waited at a time when there is an earnest longing for understanding, closer fellowship, and the development of a more effective grand strategy in the task of the Church of Christ. It is argued that a new alignment of Christian forces cannot be justified, in a world already burdened with a multiplicity of organizations, unless these involved are clearly defined and found to have been neglected or inadequately emphasized by existing agencies. It is stated that no existing movement within the Church has succeeded in winning the confidence and support of that vast section of Protestantism still loyal to the historic doctrinal positions of the Church. That movement can be questioned. It cannot be questioned, charged, that there has been no concentration upon the primary mission of the Church, which is to make disciples of the Lord Jesus Christ.

The National Conference for United Action among evangelicals convened in April 1942 in St. Louis, Missouri. Delegates came from all over the country, some 200 of them from at least thirty-four denominations. Missionary and educational institutions were represented. It continued to discuss these subjects; relations with government; national use of radio, public relations, evangelism, derivation of the principles of separation of church and state; freedom for home and foreign missions, and Christian education.

It is charged that there are millions of evangelical Christians in this country who feel they have no corporate means of making their wishes known in matters common to all; that evangelical Christianity has suffered nothing but a series of defeats for decades; that programs of a few major denominations are controlled by evangelicals; that various forces have discredited or attacked Evangelicals, forced them out of positions of leadership. These are serious charges by the Rev. Dr. Harold J. Ockenga, Pastor of Park

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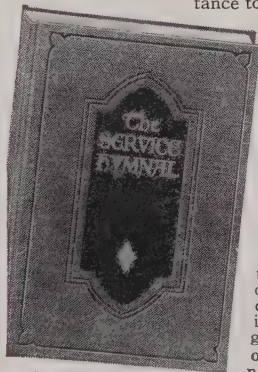
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Street Congregational Church, Boston, Mass.

Perhaps the most outstanding charge made is that the Federal Council of Churches has a monopoly on religious broadcasting through the two major chains, and that Evangelicals have no opportunity in sharing equally in the broadcasting facilities, discrimination being made by the Federal Council.

This Conference was composed of Fundamentalists, and it is interesting to note the confessions here made—"A terrible indictment may be laid against fundamentalism because of its failures, divisions, and controversies." (page 32) It is interesting to note that this feeling seemed to dominate the convention, and that there is the conviction that the new movement to be launched must not attack some already existing movement. "If we are to guard our testimony and our purity, our great need is not for something which is negative but something which is positive, something which will launch a program, something which will marshal the enthusiasm and the resources and the strength of people of Christian conviction throughout America."

The convention adopted a constitution and doctrinal statement. Forms of application for membership are given in the book, as well as a roster of those who attended. The last section of the book is composed of reactions and comments by prominent leaders, such as Dr. Wm. W. Ayer, Dr. John W. Bradbury, Dr. C. Gordon Brownville, Dr. Lewis Sperry Chafer, Dr. Nathan R. Wood.

This report is interesting, informing, stimulating. It is of more than a passing interest.—*Gordon W. Mattice.*

BUILDING THE KING'S HIGHWAY

By Frank Dean Gifford. Morehouse-Gorham 180 pp. \$2.00.

Books of sermons are generally written with an eye to ministerial consumption. Here is a volume that is a group of homilies especially slanted to the laity. They are designed particularly for the lay readers in the Protestant Episcopal Church.

There is much meat here, and wide appeal. The sermons cover every occasion of the church year. They are direct, personal, and with a message that strikes at the fundamental issues of life. They contain the glory of the "good news" of Christ Jesus that addresses itself to a present world needful of so many spiritual things.

The sermons are short. They are poignant with conviction. They breathe inspiration. Not infrequently there trickles through them the elusive, but sparkling stream of good humor.

So brief are these sermons that many of them are ideally adapted as readings for personal devotion and meditation. The thought is clear; the diction lucid.

The author is an Episcopalian clergyman, and might be in any one of thousands of average parishes throughout America. He has wrestled with problems, and indications of his struggles and triumphs may be read between the lines of his sermons. Here is a book for clergyman. They will find here a fresh approach to some old texts which makes their exposition an intellectual adventure.—*Paul D. Leedy.*

CHRISTIAN EDUCATION IN THE LOCAL CHURCH

By Oliver De Wolf Cummings. Published by the Judson Press. 159 pages, paper.

This is an excellent thorough treatment upon the subject of Christian Education. The author maintains that the task of the Church is education for Christian living

and that this matter belongs, not upon the fringe, but at the very heart of the church's ministry. He argues that the whole program must be built around the production of Christian personalities. It is a very practical treatment of the philosophy and method of religious education. There are many practical suggestions here. The administration of the program, the responsibilities of the Minister, the Director of Religious Education, the Superintendent, and other officers are discussed. Many pastors will find the chapters on finding and enlisting guiding and strengthening lay workers helpful. This book commended heartily.—*Gordon W. Mattice.*

A BOW UNFADING

By L. M. Zimmerman. Published by the author. Washington, D. C.

In this midget booklet we have a little sheaf of Dr. Zimmerman's poems. They are stanzas of inspiration and spiritual conviction. Using the theme of the unfading splendor of the bow after the storm, Dr. Zimmerman suggests in these verses that there are values that abide and remain shining after the ruin of the present hour.

Following most of the poems are sentence prayers in keeping with the theme of the verse.

—*Paul D. Leedy.*

PRAYERS FOR TIMES LIKE THESE

By S. Ralph Harlow. Association Press. 108 pp. \$1.25.

Dedicated by the author "to all those who, in spite of doubts, dare to live by faith" and written in the hope that these prayers "may help create and keep alive a more triumphant faith in the midst of man's confusion."

In this little book of prayers, Dr. Harlow keeps close to the bosoms of men in these troubled times. His prayers ask questions of God that sound like the prayers of the old prophets groping in their darkness. They sometimes express the mood of Job in his suffering and sometimes voice the lamentation of the Psalmists. The cry of the common heart is here, in these pages, lifting out of "life's stern reality and dark tragedy." There is simple sincerity in all the petitions of this book—no elaborate language, no stilted phrases, no "pious" terminology. The prayers are down where the average man lives and, for the most part, brief and in keeping with the Master's admonition that we are not heard for "our much speaking." But pain is not all there is in these prayers, nor doubt and darkness. There is promise and faith and light and a steady holding on to God.

Something of the scope of the prayers may be seen in the division-titles as the author arranges them: "Above the Battle," "For Youth and Home," "Against Pretense," "Through the Mist," "At Eventide" and others.—*Harry W. Staver.*

IT BEGAN IN BURMA

By Randolph L. Howard. Judson. 125 pages.

The title grows out of the fact that the American Foreign Missionary enterprise began in Burma. And it is with Burma and the Baptist mission efforts there that the volume is concerned. A visiting tour of the territory provides the narrative. Into the narrative are inserted history, memoirs, explanations, and the facts of success and achievement. Although the "today" of the book has been dealt a heavy blow by the Japanese invasion, we believe that the author would not hesitate to be optimistic about the future of Christianity in Burma. There will be a tomorrow.

Although mission study groups will be the most im-

ed, the minister will also find illustrations for
ons scattered throughout. Here is one particularly
atic: "A new (leper) colony was to be dedicated
n island in the Mekong River, and the Buddhist
of Thailand called upon a Buddhist priest to con-
the ceremony. The Buddhist priest searched the
hist scriptures for a passage that would be suitable
se on such an occasion. Finding none, he said to
king: 'I find no fitting passage in the Buddhist
tures. May I be permitted to read from the Chris-
Bible?'"—*Darwin Xavier Gass.*

WHERE ARE THE PEOPLE?

Kenneth W. Powell. Abingdon-Cokesbury. \$1.75.
preaching, elaborate ritual, beautiful sanctuaries,
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experienced the millenium long since. The church
take Christ to the people. A fine sermon, with the
e at home, or out on the highways, accomplishes
ing. "Where are the People?"

veral answers are given. Some are the answers a
anted church might give. Others are the answers
come when one faces reality. They are not comfort-
reading at times, but it is what needs to be said.
author pleads for people—not programs; for person-
rather than propaganda.

o Powell is a pastor with a prophet's heart. He loves
ge, and is not content to wait for them to come. In
twelve chapters he discusses the full, rounded pro-
of an effective Church. It is principally a book
preachers, but an open-minded layman could get
gh information and inspiration to transform his
h and his pastor. Suggested programs, forms, and
es to be used in surveys, evangelism, and enlistment
workers are included.

There is a book for a layman to give to his minister,
or a minister to study with his deacons.

—*Charles F. Banning.*

PAGES OF PRAYER

H. Carroll. Broadman Press. 167 pp. \$1.50.

There is a collection of eleven sermons of extraordinary
ne and insight. Here is exemplified Bible preaching at
best, colorful, exhaustive, gripping, and evangelical.
He is eager to know why the modern pulpit is so
nic and puerile, it is because there is not enough
hing like this. Dr. Carroll leaves little to be desired
he has finished with his tremendous themes. And
leads to the next thought, that undoubtedly the
of Dr. Carroll's preaching lies in his choice of
es. He deals first with the "Accessibility of God
gh Christ," and the way he explores every segment
e four Gospels to establish his thesis that God is
to hear all men who come to Him through Christ
th sweeping and exalting. He next treats in two
ons "Twenty Prayers Of Jesus," and with under-
ing and power, with challenge and clarity he brings
reader the fundamental key to our Saviour's victory
the face of sin and death. His sermon on "The Ghastly
dy Of Saul" is a masterpiece, a pastoral study of
psychology of the soul, and a terrifying portrayal of
ragedy of the moral collapse in the human heart.
he reads "The Martyrdom Of John The Baptist" one
t refrain from deep regrets that the preacher is
standing there in flesh and blood and delivering
dramatic defense of the decapitated Forerunner.
the book suggests a handbook on prayer, it is
than that. Many of the sermons consider this as-
of the religious life, but there are added thereto
sermons of interest and value on other themes, as
ily indicated.

Dr. Carroll evidently preached these sermons to a con-
tention more interested in feeding on the Word of the

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Gospel than on the Sunday dinner. At any rate, while they are long, they go to show that when a man of God standeth in the Lord's House and declareth the whole Gospel, there are people ready to hearken. It would not be amiss to study his earnest and thorough technique, both of structure, exposition, and exhortation. Even though every prophet must seek to interpret divine truth according to the light and capacity which are in him, he will be greatly helped and inspired in his sacred office by the effective utterance of this eloquent preacher from the South.—John W. McKelvey.

I MARRIED A MINISTER

By Mrs. Jesse Bader. Abingdon-Cokesbury. \$1.50.

"That looks interesting" said my wife as I laid the book on my desk. After reading the introduction, "Starts out on a high plane." After Chapter One, "Say, this is good." On through the book, each chapter written by the mistress of a manse, the interest holds. It is well done. One or two of the wives talk about themselves rather than their jobs, but the others stick to their topics.

The "Portrait of a Minister's Wife" is classic. Bessie White Cochran gives a composite picture of life in the parsonage. It is not overdrawn. Much of the credit which goes to the minister, is really due the one who holds up his hands, and sustains his faith and courage.

Each chapter, save two, were written by ministers' wives, and there are seventeen chapters. "The Portrait of a Minister's Wife," by the daughter of a minister's wife—and the chapter by Margaret Applegarth "Saints, Ladies, and Ministers' Wives"—are the exception.

The other chapters, carrying such well-known names as Miller, Abernathy, Brewbaker, Sherer, Peale, Poling, Clinchy, and Stamm, discuss such topics as—Her Church, Her Opportunities, Her Children, Her Friends, Her Advocation, Her Hobbies, Her Special Interests, and other topics. Ruth Wolf Levi writes on "I Married a Rabbi."

Mrs. Bader, who conceived and edited the book, is the wife of Dr. Jesse M. Bader, Secretary of the Department of Evangelism of the Federal Council of Churches.

—Charles F. Banning

THE BURNING HEART

Sermons by Maitland Alexander. Introduction by Clarence Macartney. Revell. 175 pages. \$1.50.

When the late Dr. Maitland Alexander was pastor of the First Presbyterian Church in Pittsburgh, that pulpit was known over the whole nation as one of the great effective pulpit platforms for the Christian Gospel. His successor, Dr. Macartney, has gathered from the many sermons manuscripts taken down while they were being preached, and written out later, but not revised personally by the minister, a dozen typical sermons, the first of which gives the title to the book now issued, the title being particularly appropriate, says the editor, because it correctly designates Dr. Alexander. As would be expected from both Dr. Alexander and Dr. Macartney, the messages all deal with great themes in a large way and will be helpful to every reader as they were helpful to every hearer who heard them delivered from the pulpit.—Charles Haddon Nabers.

ASCENT TO ZION, WORSHIP

Drama of Jesus' Gospel.

Arthur Devan. Macmillan. 237 pp. \$2.50.

There is a book well worth the reading, but it demands more than a casual perusal. The book should be studied. It is the history of worship, beginning with a general treatment of the subject. It goes deep into traditional practices, stressing social and personal effects of worship.

The perishing patterns of Christian worship are assessed, which, include the impetus given by the Synagogue and Temple and Upper Room, touching both the Roman Catholic, Lutheran and Calvinistic tradition.

The book touches on music and architecture, and takes considerable territory, showing the relationship of church to worship.

There is a chapter devoted to the failure of religious education, and another chapter on the function of leadership in worship,—the preparation of the leader in worship which may well be printed in pamphlet form for distribution among the clergy.

A large list of helpful books on the subject of worship and a splendid index close the volume.

The author who dedicates his theses to Army and Navy Chaplains "who are guiding millions of young men the experience of worship" is the present director of the Commission on Army and Navy Chaplains and is the representative to the Government of twenty-nine Protestant denominations totaling some 30,000,000 communicants.

In World War I he was regimental Chaplain of the 1st Coast Artillery and later Senior Chaplain and Welfare Officer of a large district near Bordeaux.

His degree in Theology was received from Oxford. He was appointed to a Rhodes Scholarship, representing the state of New Jersey.

This reviewer recommends the book without reservation.

Chapter-head illustrations, in black and white are by George F. Ketcham, Jr.

—Richard Braunstein, Captain
Chaplain, U. S. Army.

REALISTIC PHILOSOPHY OF RELIGION

A. Campbell Garnett. Willett, Clark. 331 pages. \$1.00.

In these sad, strange and stirring days, man eagerly reaches forth his hand for any realistic philosophy that is offered. He needs it as rarely before in the experience of the race. So often the philosophy is as pessimistic as it pretends to be realistic, and the realism and the pessimism often travel on the same somber road. Not only so, but the philosophy often deepens its pessimism by moving far away from the reality of religion, while holding merely to the name. Not so this volume. It is real. It is optimistic. It is religious. The author, who is associate professor of philosophy in the University of Wisconsin, analyzes the birth of religion in the individual and in the race, interprets its practice and its theory, and reaches for himself and for most of his readers a magnificent conclusion: "We find that our whole analysis of religion endorses the central concepts and attitudes of Christianity as intellectually and morally sound, and finds in them the secret of its power . . . Men will still find the salvation of their souls, in all that that can mean for this world, through faith in these things. If we believe in the reality of a divine life far transcending our own, then faith takes on a richer significance, a brighter hope to lighten the dark places of life, and a deeper note of authority in the call of an idea that is our own—and yet so much more than merely ours."

—Charles Haddon Nabers.

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Introduction by

Harry Emerson Fosdick

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In this comprehensive study of church worship, the author analyzes worship in general, showing how man has worshipped throughout history, and describes the development of Christian worship from its earliest beginnings down through the Reformation to the present day. He discusses church architecture, church music, religious education and concludes with a devotional study of worship and its power in human lives. Of inestimable value to ministers, directors of worship, teachers, and students. **\$2.50**

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THE STAR OF THE NAGA HILLS

Edited by Narola Bivenburg. Judson. 147 pages.

This volume consists of letters written by Rev. Sidney and Hattie Rivenburg, pioneer Baptist missionaries Assam, 1883-1923. There is probably no more fascinating way to learn of missionaries' joys and fears, hopes and satisfactions, than to read their personal correspondence. There is not a dull letter in the lot. The couple who wrote these letters labored among some of the most dangerous headhunters of earth.—*Darwin Xavier Gass.*

PRAYER MEETINGS

I. Joy In The Midst Of Suffering

Invocation: Heavenly Father, grant us the grace of fellowship with all men, everywhere, who look to Thee in love and worship and prayer, during this hour of trial and stress throughout the world.

Hymn: "Come Thou, Almighty King."

Psalm: 119: 105-112.

Hymn: "Lamp of Our Feet, Whereby We Trace."

Scripture: Phil. 4:10-18. John 16:33.
Cor. 12:13.

Hymn: "How Gentle God's Commands."

Pastor: Meditation on note of "joy" and "rejoicing" throughout Paul's letter to the Phil. 1:19-21-24, 25-30, especially note use of words "joy" and "rejoicing" in verses 4, 13, 25, 26. "Blessed are when men shall persecute you." Emphasize placing oneself completely into God's keeping; submitting oneself to will of God; relying unconditionally upon the Holy Spirit.

Hymn: "A Charge to Keep . . ."

Witness: Allow testimonials from members showing submission to will of God, and resultant courage and strength to meet the test of responsibility placed upon them.

Prayer: (Include special petitions requested by those who wish congregational prayer for specific needs.)

Hymn: "O Word of God Incarnate."

Benediction.

II. One Goal

Invocation: (Thanksgiving for the promise of Saviour, and prayer for grace to live worthy of the gift of God.)

Hymn: "Holy Bible, Book Divine."

Psalm: 121 (responsively).

Hymn: "O Little Town of Bethlehem."

Pastor: Meditation, Philippians, Chapter 2, showing Paul to have one goal in life, to exalt and worship Jesus Christ, and to do his bidding. Paul derived his strength, his character, his enthusiasm, his fortitude from Jesus Christ, because he had gone down into the valley of darkness and suffering with Jesus, and he came forth a conqueror with him. Note Paul's complete submission to his Divine Coach. Note, in later verses how one member of the team 'as nigh unto death' for the work's sake, but in Christ he would win his goal. Note enthusiasm and joy in verses 2, 17, 18, 28.

Hymn: "O Come, All Ye Faithful."

Witness from members regarding known answer to prayer, when needs were placed in the hands of the Lord.

Prayer: (Make specific reference to individual and congregational needs, especially the safekeeping of those anxious about their loved ones in conquered countries, or in armed service in defense of our nation.)

Hymn: "Angels, From the Realms of Glory."

Benediction.

II. Unconquerable Men

Invocation: Heavenly Father, we worship Thy Holy Name, in humility and faith and trust, from whence comes all virtue and progress. Open Thou our hearts to the power of the Holy Spirit and his guiding light.

Hymn: "Brightest and Best of the Sons . . ."

Psalm: 123 and 124.

Hymn: "Shout the Glad Tidings."

Scripture: Philippians, Chapter 3. II Cor. 17. I Cor. 11:1.

Hymn: "Fairest Lord Jesus . . ."

Pastor: Meditation on Phil. 3. Only those who rest their faith in Jesus Christ and walk according to His precepts are unconquerable. Paul lived in Christ, studied to be like Him, and appealed to his followers to imitate him, to attain the unconquerable spirit of eternal salvation. Moffatt translates one passage "I have been appropriated by Christ." We conquer by following the leader in any well-ordered plan. In Jesus Christ we have the one leader who knows where victory lies, not only for this life, but for life eternal.

Hymn: "Joy to the World, the Lord Is Come."

Witness from members how all care and worry is taken away, when our trust is placed in Jesus.

Hymn: "O Come, All Ye Faithful."

Prayer and Benediction.

V. Peace; God's Formula

Invocation.

Hymn: "Silent Night, Holy Night."

Psalm: 130, 126, 127.

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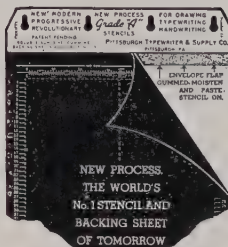
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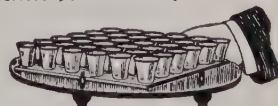
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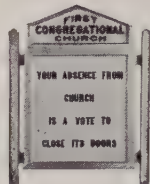
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Hymn: "Holy Night, Peaceful Night."

Scriptures: John 14:27; Phil. chapter 4. Matt. 6:23, 31, 34.

Hymn: "As With Gladness Men of Old."

Pastor: Meditation on Jesus coming among men as the Prince of Peace, the angels sang "Peace on earth among men of good will" at the coming of Jesus. When He departed this earth, at the completion of his mission of Salvation, he said, "Peace I leave with you, my peace I give unto you," Paul says, "Be of the same mind in the Lord," and you will have peace. Paul would have his followers live as though each hour were the last in which to redeem ourselves. Emphasize verses 5, 6, 7, 8, where he exhorts us to "be careful of nothing, prayerful in everything, and let the peace of Christ rule. "I can do all things through Christ." There is no anxious and fearful deliberation here regarding a probable victory; there is no hesitancy about announcing the plan of procedure, for fear it will aid the enemy. Paul knows how he can win his battle with life; he announces his plan; and is not fearful that a misguided moment will throw him into confusion and rout. Paul knows whom he believes, and that the end is peace—peace everlasting.

Hymn: "Hail, Thou Long-Expected Jesus."

Prayer: (For peace, founded on the acceptance of the teachings of Jesus, and resolved in the brotherhood of man).

Hymn: "Hark the Herald Angels Sing."

Benediction.



HOW TO PRAY

... and what to pray for

Conditions in the world are making people pray again; and this is all to the good. It confirms the experience voiced by the prophet when he said: "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9.

The question arises, What can Christians properly pray for at such a time as this? The answer, first of all, is that there are many things they can continue to pray for which have been the subject of their petitions all along. But now, of course, they will pray more earnestly for such things as trust, resignation, strength, fortitude, guidance; more faith in God and His overruling providence; wisdom and courage to do that which their consciences tell them is right in the sight of God; protection for their loved ones and themselves in peril; and so on.

As such seek God in earnest, heartfelt prayer, conviction of wrongdoing will take hold of them, and they will find themselves humbly confessing their sin and seeking forgiveness and victory over every besetment. As they forsake sin, their vision will become clarified, so that they will be able more clearly to see the issues involved in the present world crisis. While

ty to the land of their birth and to "the
rs that be" will be faithfully preserved and
d, they will come to realize that there are
n things which, consistently, they cannot
f God.

the history of nations, as recorded in the
Testament Scriptures, teaches one thing
clearly than another, it is that God "is
overnor among the nations" (Psa. 22:28);
not one nation, merely, but all nations, can
an equal interest in His overruling care
providence. That all are equally involved
is almighty plan and purpose. The only
that can exalt a nation in God's eyes is
actice of righteous principles. As with in-
uals, however, so with nations; there is a
deal of professed piety that fails to issue
actical righteousness; all are more or less
critical and sinful.

ow whether God's plan and purpose for all
ns will be best served by a definite victory
ms on the part of any one particular na-
or group of nations we cannot possibly
t, since the infinite mind of God is inscrut-
to finite man. He has many varied and
erious ways of working "all things after
ounsel of His own will" (Eph. 1:11); but
an be sure that the nation which practices
reater measure of righteousness will in due
e be vindicated by Him.

nce Christians may safely pray that their
nation, whichever it may be, may be led
paths of righteousness; that their states-
may have divine wisdom to lead the nation
t. The Christian can also feel free to pray
the governments of all nations may be so
d; that reason and good will may prevail
eir councils. Above all, the Christian can
rs, without reserve, pray: "Our Father,
n art in heaven, Hallowed be Thy name.
kingdom come. Thy will be done in earth,
s in heaven." And with this prayer on his
e can loyally address himself to the duties
devolve upon him as a citizen of the na-
co which he belongs.

at God's name may be hallowed, that His
may be done, and that His kingdom may
on earth "as it is in heaven," is the three-
petition of every true follower of Jesus
t. But what is involved in this petition?
the time ever come in the history of this
at distracted world when all men every-
will hallow God's name as it is hallowed
aven, do His will as it is done in heaven,
ne kingdom of heaven entire be established
earth? No; when that time comes, as it
nd must come, the history of this war-

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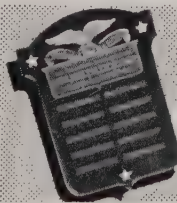
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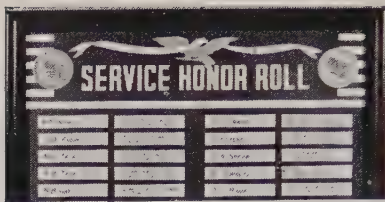


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torn world of pain, sorrow, and death will forever closed.

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(From Page 557)

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